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The
CHRISTIAN CENTURY

Published Weekly

Education for Freedom
By Robert M. Hutchins

An Un-American Marriage
By Benjamin Lotz

Labor Seeks An Annual Wage
By Kermit Eby

Into the Unknown
An Editorial

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In This Issue

ROBERT MAYNARD HUTCHINS has been president of the University of Chicago since 1929. When he was elected to this office he was thirty years of age and the youngest university president in the United States. He had however already been secretary of Yale University, dean of the Yale law school and professor of law in that institution. In the First World War he served in the ambulance services in both France and Italy and was later decorated by both governments for distinguished service. He is a member of the American and Connecticut bar associations. His books include *No Friendly Voice*, 1936; *The Higher Learning in America*, 1936; and *Education for Freedom*, 1943.

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Coming

In an early issue a notable article by Dr. William Ernest Hocking of Harvard University on "Is a World Police Possible?"

The CHRISTIAN CENTURY

November 15, 1944

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Contents

Editorial
- Editorial Paragraphs 1307
- Into the Unknown 1310

Quintus Quiz: 'Spermologs' 1313

Contributed Articles
- Education for Freedom, by Robert M. Hutchins ... 1314
- An Un-American Marriage, by Benjamin Lotz 1317
- Labor Seeks an Annual Wage, by Kermit Eby 1318

Books
- Man and Saints, Prose and Poetry, by Charles Péguy 1319
- Books in Brief 1320
- Books Received 1320

Correspondence 1321

News of the Christian World
- Correspondence from New York 1324
- Texas University President Ousted 1324
- Correspondence from Chicago 1325
- Correspondence from England 1326
- Correspondence from Puerto Rico 1326
- Correspondence from New York State 1328
- Correspondence from Michigan 1330
- Correspondence from India 1331
- Tribute to Dr. Temple 1332
- Correspondence from Ontario 1334

Current Feature Films 1334

Calendar of Coming Events

Nov. 12-18. Children's Book Week.
Nov. 12-Dec. 3. United Church Canvass.
Nov. 14-16. Georgia Disciples Convention, Atlanta.
Nov. 14-16. National Convocation on the Church in Town and Country, Elgin, Ill.
Nov. 14-16. Biennial Assembly, United Council of Church Women, Columbus, O.
Nov. 14-17. Florida Disciples Convention, Ocala.
Nov. 15-17. Mission to Christian Teachers, Topeka, Kan., Albany, N. Y.
Nov. 16-17. Peace Strategy Board, Washington, D. C.
Nov. 18-21. Mission to Christian Teachers, Harrisburg, Pa., Oklahoma City, Okla.
Nov. 19. Chicago Sunday Evening Club; Charles R. Brown, speaker.
Nov. 19. Community Church, Boston; T. Clayton Powell, Jr., speaker.
Nov. 19. Ford Hall Forum, Boston; Marquis M. Childs, speaker.
Nov. 19. Annual Meeting, Rural Life Association, Richmond, Ind.
Nov. 19-25. Freedom of the Press Week.
Nov. 20. Fellowship Forum, Philadelphia; Oswald Garrison Villard, speaker.
Nov. 22-24. Mission to Christian Teachers, Phoenix, Ariz.
Nov. 23-25. National Council for the Social Studies, Cleveland, O.
Nov. 24. Conference on World Order, First Presbyterian Church, Brooklyn, N. Y.
Nov. 25-27. United Stewardship Council Annual Meeting, Pittsburgh, Pa.
Nov. 26. Community Church, Boston; Carl J. Friedrich, speaker.
Nov. 26. Ford Hall Forum, Boston; André Michalopoulos, speaker.
Nov. 26-28. Mission to Christian Teachers, Dallas, Tex., Long Beach, Calif.
Nov. 28-30. Biennial Meeting, Federal Council of Churches, Pittsburgh, Pa.
Nov. 29-Dec. 1. Mission to Christian Teachers, Houston, Tex., Los Angeles, Calif.
Dec. 3. Community Church, Boston; John Haynes Holmes, speaker.
Dec. 3. Ford Hall Forum, Boston; Lewis Browne, speaker.
Dec. 3. Charles Street Forum, Boston; Bernard Iddings Bell and John Haynes Holmes, speakers.
Dec. 4-5. Rural Life Institute, Guilford College, N. C.
Dec. 5-6. Advisory Council, American Bible Society, New York.
Dec. 10. Universal Bible Sunday.
Dec. 10. Charles Street Forum, Boston; Bernard DeVoto, speaker.
Dec. 17. Ford Hall Forum, Boston; Wing-Tsit Chan, speaker.
Dec. 17. Community Church, Boston; Herbert Gezork, speaker.
Dec. 17. Charles Street Forum, Boston; Frederick J. Libby and Daniel Needham, speakers.
Dec. 24. Ford Hall Forum, Boston; Louis Fischer, speaker.
Dec. 24. Community Church, Boston; Harry F. Ward, speaker.
Dec. 31. Ford Hall Forum, Boston; Harry A. Overstreet and Bonaro Overstreet, speakers.
Jan. 5-8. Annual Meeting, Foreign Missions Conference of North America, Toronto, Can.
Jan. 8-12. Annual Meeting, Home Missions Council of North America, Atlantic City, N. J.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, NOVEMBER 15, 1944 NUMBER 46

EDITORIAL

ALTHOUGH it is necessary for this issue to go to press before complete returns from the national election are in, it is apparent that President Roosevelt has been re-elected. The people have responded to the plea not to swap horses in midstream. The most important fact about the election, however, has not been Mr. Roosevelt's victory, or the impressive vote recorded for Governor Dewey, but the evidence of the rapidity with which class consciousness is developing within our American society. It is no longer possible to say that Americans vote as independently minded individuals. Increasingly they vote as members of class groups. The President goes back to the White House because, in addition to the votes which any Democratic candidate automatically receives from the south and from northern city machines without regard to the issues in a campaign, he was the candidate of a group-conscious labor movement. Labor is consolidating to act as a political unit; the emergence of the P.A.C. was by far the most significant development in the campaign. And on the other side, business and the farmers find themselves joined in an increasingly tight alliance. To all intents, they now *are* the Republican party. It would be hypocrisy for us to pretend that we believe this is a healthy state of affairs, or that we believe Mr. Roosevelt will make a better president than Mr. Dewey to deal with it. But the nation has chosen, and we bespeak wisdom, humility and bodily strength from Almighty God for the man of its choice.

Mr. Roosevelt's Fourth Term

Big Three Gang Up on China

THE OUSTER of General Stilwell reveals that the government of China is compelled to defend itself against not only Japan but also its allies—Russia, Great Britain and the United States. General Stilwell was summarily dismissed by the head of the Chinese nation because he demanded, on order from Washington, complete control of China's military forces. In so doing, he was attempting to encroach on one of the most important responsibilities of Marshal Chiang Kai-shek himself. Marshal Chiang is not only head of state but also commander-in-chief, as President Roosevelt might have remembered. But he did not. Several weeks ago he sent the Hurley-Nelson mission to Chungking to transmit a set of demands which, if accepted, would have compromised Chinese sovereignty. They involved shifts in the personnel of government as well as the use of lend-lease supplies. In particular, they required Chungking to "cooperate" with the Communist-controlled government of northwest China. Because the Yenan government has repeatedly defied orders to bring its armies under central government control, Marshal Chiang holds that it is in rebellion and has blockaded its territory. The American demand that General Stilwell be placed in over-all command and that lend-lease supplies be made available to the Yenan armies would have taken this most important of China's internal problems out of Marshal Chiang's hands. It might temporarily have unified China, although that is doubtful, but it certainly would have stored up trouble for the future. The head of the government of China has no right to jeopardize China's independence—even if he were willing, which he is not. So he dismissed the man whose misfortune it was to transmit demands acceptance of which would immediately have brought the independence of China into question from one direction and would ultimately have resulted in civil war from another.

International Chorus Sings Old Refrain

IT IS SIGNIFICANT that the barrage of vilification which the Western press opened on the Chinese leader when he ousted General Stilwell was marked by criticism from the head of the Communist government in Yenan. It is even more notable that the tight New Delhi censorship allowed this vilification to go through, giving Communists all over the world the "party line" without Moscow's having to speak. In addition, the capital of India suddenly emerged as the residence of many supposed authorities on China's internal politics. Both the British

and the American censorship cleared without difficulty their numerous stories on the incompetence and corruption of Chungking. There is, unfortunately, enough truth in such charges to make them plausible to the uninformed and usable by those who desire for reasons of their own to discredit the Chinese government. These now joined in a chorus of condemnation which, paradoxically, denounced Marshal Chiang as an old-fashioned war lord in one breath and his government as the last refuge of fascism in the next. Prime Minister Churchill's reference of a month ago to "lavish American help" to China and President Roosevelt's claim that 20,000 tons of supplies a month were being flown to that country were recalled by those who criticized China's war effort. This was done without reference to the fact that the Chinese Military Council had pointed out that such supplies as had reached west China were almost entirely used by the American military and air forces stationed there, and that the *New York Times* had agreed that all our efforts amounted only to "token" assistance. When therefore China suddenly found herself the object of a chorus of hostile comment by nations which claimed to be her allies, it was necessary to look behind the dismissal of General Stilwell for the reasons. The closest parallel to this unanimous condemnation occurred a half-century ago when the great powers attempted to carve up China into "spheres of influence."

Chiang Reaffirms China's Sovereign Integrity

WHY DID Marshal Chiang dismiss General Stilwell? Primarily because China is determined to maintain her sovereign integrity. Because of successive foreign encroachments culminating in the Japanese invasion, the nationalist resolution is as strong in China as in any nation in the world. Its most powerful leader is a nationalist. He is determined to frustrate every attempt to subvert the freedom of his people. He is convinced, with good reason, that the leaders of the agrarian movement known as Chinese Communism are looking forward to a postwar battle for the control of all China. They oppose Japan, but only as guerrillas, refusing the risks of large-scale battle because they prefer not to weaken themselves for the contest whose stake is the rule of more than four hundred million people. Marshal Chiang believes, and again with good reason, that if the Communist armies ever overrun China, the independence of his country will be gone. So he blockades their territory, refusing to allow lend-lease or other supplies to go through. He does not intend that outsiders shall interfere. At the same time, he refutes the charge that his national government has greatly reduced its war effort against Japan by pointing out that his armies have made casualties out of two million Japanese soldiers in more than seven years of war. In all this time Japan has not been able to join its northern and southern armies to complete its land route to Singapore. Whether Chiang will now receive the help he so desperately requires remains to be seen, since he has made it unmistakably clear that he will not barter China's sovereignty to get it. Neither will he recognize as an independent nation a section of China which is in rebellion against the government recognized by the United Nations. That takes care of southwest and northwest China. He has refused to admit Britain's right to repossess Hongkong in southeast China or to sanction Japan's aims in central and northeastern China. The explanation is the same in every case. Chiang intends to keep China for the Chinese—against his internal foes and, no less, against the imperialist designs of the Allies.

Swedes Urge Allies to Give Food to Norway

PRINCIPAL newspapers in Stockholm, Sweden, are asking their government to intercede with the Allies to end the food blockade of Norway. That country is said to face the winter with its people in worse condition than they have yet been. "A real calamity is threatening in Norway," they declare. With France, Belgium, Greece and part of Holland now freed, such feeding of Norway would not constitute a precedent. Evidence is conclusive that our stoppage of starvation in Greece did not hurt the Allies in the estimation of the people, nor did it aid the Germans to occupy Greece for one day longer than they otherwise would have done. The recent action of the Allies in permitting Sweden to double its shipments of food to Norway constituted recognition of the seriousness of a situation which is no fault of the hapless Norwegians. Their weekly ration of fat has been reduced to one ounce. They find it impossible to obtain meat, almost impossible to get potatoes. But Sweden is already compelled to stretch its food resources to the limit, since it is caring for 45,000 Finnish children and 165,000 adult refugees, more of whom are arriving daily. In proportion to population, the United States would care for about 4,000,000 at this rate. Of course Congress would be besieged by half the pressure groups in the country if it were proposed to lower the immigration bars to one-tenth that number. It would seem that the least we can do is to relieve a nation whose compassion knows no such narrow limits by allowing food to move freely into her starving neighbor's territory, where Swedes or other neutrals could supervise its distribution.

Federal Council Opposes Draft Decision Now

SHALL Congress act now on peacetime conscription? The Federal Council of Churches is against it. Through a vote of its executive committee, the council has now gone on record urging postponement of a decision until after the war. Since the executive committee is composed of approximately one hundred representatives of the twenty-five denominations participating in the work of the Federal Council, its action should carry weight. While it did not express an opinion on the principle involved in universal compulsory military service as a permanent policy for the United States, the council's statement declared that the adoption of this policy at this time "might be so interpreted as to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of

world order reflected in our government's war aims." Accepting the Atlantic Charter as a still valid expression of those aims, the council described the churches as believing "that the peace should establish procedures for controlling military establishments everywhere." It pointed out that a decision for peacetime conscription would be so radical a departure from our traditional policy that it might prejudice the possibility of a permanent system of general security. "We are committed to working for a postwar settlement that will insure to all nations peace, security and justice," it said. "To this end we pledge ourselves anew in the hope that peoples everywhere may be released from the burden of competitive armaments and given the opportunity to develop a world community in accordance with Christian principles." We believe that on this question the Federal Council executive committee can be said truly to speak for a substantial majority of the 26,000,000 Protestant Christians who are members of the denominations it represents. Already the responsible judicatories of denominations whose memberships total more than two-thirds of this number have spoken opposing a decision at this time. Others may be expected to do the same when their conventions meet. Congress will therefore be well advised to take this action as representative of the mind of Protestantism.

Italy Moves to The Left

RECENTLY Herbert Matthews of the *New York Times* interviewed Prince Humberto and heard that scion of the house of Savoy preach an astonishing doctrine. Italy must move to the left, the prince declared. Of course he recognized that this will add to the difficulties of the monarchy in keeping its feet on a slippery downward slope. But the acting head—or figurehead, if you insist—of the Italian state now proclaims, with sublime indifference to history, that monarchy is not necessarily wedded to reaction. This remarkable assertion comes just as the anomalous "co-belligerent" status of Italy is abolished. Its government is to be given, in semblance at least, an opportunity to govern. Whether this will function better than the regime it succeeds will depend upon several steps. The first step should be the publication of the still secret armistice agreement. Not until its conditions are known can the Italian people know what the basic charter of their government is. If its provisions are as intolerable as they are supposed to be, publication will precipitate an explosion which will make their repudiation necessary. Then a new agreement can be negotiated. It should immediately be made public and foreign censorship of Italian news lifted. Not only Italian but Allied public opinion will then be in position to judge whether the Bonomi government is the real government of Italy. The Bonomi cabinet can survive under these circumstances only if it is given real authority for the administration of the liberated areas. Italian justice must be freed to deal with the problems of a war-shattered nation. Allied help can best be given, as Edgar A. Mowrer points out, by such steps as these. In addition, we must "break up the American soldiers' rackets, their participation in Italian rackets and their black market operations at the expense of the Italian people." Finally, we can, as he suggests in the *Chicago Sun*, "guarantee the delivery of certain quantities of foodstuffs, however small, on a regular schedule so that the Italians can cut their needs to the available supplies and maintain to their own people whatever promises they may make." The trend to the left may easily become a stampede unless we act and act soon.

It is Time to be Forming Intelligent Opinions

WHATEVER time may be required for winning victory in both Europe and Asia, it will be no more than is needed for the formation of an adequate body of intelligent public opinion as to where we go from there. Christian people have a special responsibility in this matter. If they are good Christians, they also have the advantage of a considerable start in the right direction, because they are already committed to some general principles of good will, social justice and respect for human nature which are essential to any sound program of political and economic reconstruction in the postwar world. But more is needed than general principles. There must be specific policies based upon facts as well as principles. The "Guiding Principles" and the "Six Pillars," put forth by the Federal Council's Commission on a Just and Durable Peace, stated fundamental principles—perhaps in rather general terms but succinctly and clearly. The same agency has now published two pamphlets which get down to the facts and to the consideration of various specific proposals. These are: *A Durable Peace in Europe,* by William Henry Chamberlin, and *A Durable Peace in Eastern Asia,* by Willis Lamott (20 cents each, Federal Council of Churches, 297 Fourth Ave., New York 10). We mention them here not to commend all the ideas contained in them—indeed, the Federal Council and the commission disclaim commitment to the opinions expressed—but to commend the pamphlets as valuable guides for the study of questions which demand study. Neither one of them offers a very complete program for the treatment of the defeated enemy countries. On this point they are less explicit than, for example, the work by Moulton and Marlio reviewed in The Christian Century of November 1. But they provide searching criticism of various plausible proposals which the authors believe (as we also believe) would break down in practice and would disappoint the world's hope of even a durable peace, not to mention a just one, and they furnish a good starting point for a study of the positive aspects of the problem.

'Line of Duty' is An Elastic Line

MISCONDUCT in the matter of sex has always been one of the problems of military discipline as well as of morality. The army and navy are chiefly interested in the efficiency of their personnel. The more misconduct, the more venereal disease and the less the effi-

ciency of the force. The army and navy appreciate any moral influences which tend to stop this causal series at its source, but they do not rely upon them. They provide prophylactics and treatment for the disease. An act which recently became law by the President's signature repeals the 1926 law under which military and naval personnel were penalized for venereal infection due to misconduct. The new law, which is approved by the surgeon general of the army, by many public health authorities and by the *Journal of the American Medical Association,* removes the penalty for contracting the disease, drops the idea of "misconduct," and punishes only concealment. Concealment is bad because it prevents treatment, and so diminishes the efficiency of the unit. The law presumes that the soldier or sailor incurred infection "in line of duty" if he was not a deserter or a.w.o.l. or confined under sentence of court martial at the time and if he complies with regulations requiring him to report and receive appropriate treatment. The *Journal of the A.M.A.* adds: "Moreover, the new law provides that, with the exceptions noted, veterans who have acquired venereal disease in line of duty are eligible for pension and compensation benefits if disability results." The army and navy have our sympathy. Minimizing the wages of sin without interfering with the sin is always a hard job. But even if the armed services shrink from being the moral monitors of their men, and feel that they can get better results by enforcing treatment for the disease than by trying to enforce continence, they might have spared us the bitter absurdity of picturing, with dead-pan solemnity, cases of venereal infection incurred "in line of duty"!

Into the Unknown

FROM time immemorial poets have hailed and the people have acclaimed "the dawn of victory." Victory meant the beginning of a new day. Thus it has been in the past. But it is not so now. After these long years of conflict, victory is almost in sight. But it brings no promise of a new day. No hearts are lifted exultantly at the first shafts of a new dawn flickering across an expectant horizon. Instead, harried man, worn and exhausted by the terrors of these years of torment, finds himself trying to gather his weakened powers for a blind adventure into the unknown.

I

The United States entered this war sustained by a great hope of what it would accomplish. President Roosevelt painted this in his Four Freedoms, which he declared "no vision of a distant millennium," but "a definite basis for a kind of world attainable in our own time and generation." It had been given more precise definition in the Atlantic Charter. And it had found expression in the daily language of our people—expectations of a "world union," a "world federation," an "end of imperialism," a "downfall of militarism," a "rebirth of freedom." Has that hope been achieved by the war? Are we, in sober truth, closer to its achievement than before the war? Have we not, indeed, been set immeasurably farther from this goal as the direct result of our fighting?

What has the war done to America? Leaving out of account the slaughter and crippling of hundreds of thousands of her sons—perhaps a million before the victory is fully won—and the inconsolable grief of millions thus bereaved, there are other obvious things that the war has done to America. Though it has revealed a power for war-making beyond that of any other nation in history, the struggle has increased internal tensions between races and classes. It has extended the authority of the state until it penetrates into the most minute details of private life and of the pursuits by which our citizens seek to make a livelihood. It has broken down the monumental tradition under which the term of the executive was limited. It has uprooted an important minority of our citizens and thrown them into concentration camps without charges solely because of their racial origins.

The war has placed a load of debt on the shoulders of our people which will impose staggering taxes on generations still unborn. It has filled our civilian workers and our returning veterans with fear of a coming economic collapse. It has sent thousands of our choicest youth to prison for conscience' sake. It has given tongue to other thousands clamoring to fasten permanent militarism on the republic. It has left our colleges dependent on the whim of departments of government—and these in the main the departments of war and navy. It has delivered us over to the false gods of imperialism; instead of ending colonial exploitation throughout the world we seem about to embark on a career of empire-building.

The above sentences state only a few of the domestic effects of the war. They are selected at random and suggest profounder effects which time will disclose. Yet they are sufficient in themselves, and more than sufficient, to cast dark shadows over the future of this nation. But these only begin to suggest the position in which the war is leaving us. What of the rest of the world with whose fate our own destiny is inexorably bound? Who is not sobered by the unfathomable character of the future which the war has created for Europe, for Africa, for Asia, and for all international relationships?

II

What will be the Europe with which we must deal after the war? A continent freed from nazism, no longer compelled to live under the shadow of the madman Hitler and the vicious crew that surrounded him and his satellite Mussolini. Yes, Europe will be free from Hitler. But it will not be free from fear, from want, from savagery, from other tyrannies or from the misery of despair. Politically, all signs now indicate that Europe will be divided into two great spheres of influence, with Britain and Russia locked in a precarious balance of power (whose scales are heavily loaded in favor of Russia), each watching the other with never ceasing anxiety, each proclaiming a confidence in the other which is denied by every move.

Instead of being unified by the war, Europe is being again divided. In the east, Russia is using her military power to build her bloc of satellite states—Finland, Po-

land, Bulgaria, Rumania, Yugoslavia, Hungary, Czechoslovakia, perhaps even Austria. The Baltic republics, despite her pledges in the Atlantic Charter, she has forcibly absorbed. To offset this, Britain is frantically building its bloc—France, Belgium, Holland, Portugal, Italy, Greece. There are even signs that she may be ready to maintain Franco in power, provided he can give assurances against a communist Spain.

In this division Germany will once more find herself the great prize and focus of intrigue and contention. Will she fall into the Russian or into the British sphere? While that uncertainty lasts German policy will almost inevitably return to playing off the one interest against the other, just as after the last war it played off England against France. And the result will be equally disastrous for any lasting European peace.

This postwar Europe will be studded with territorial and boundary disputes. Handing Poland not only all East Prussia but all Germany up to the line of the Oder may satisfy Russian demands for strategic frontiers, but it will also saddle central Europe with another region in which men will live for the day of irredentist revenge—an area of always incipient conflict even more freighted with trouble than Alsace-Lorraine ever was. Hungarian irredentism has already begun to clamor at the fate of Transylvania. Marshal Tito is again raising Yugoslavia's claims to Trieste and the Istrian peninsula—the same bitterly contested claims on which the peace conference of 1919 was so nearly wrecked. And the only defense of these arrangements is that this time the wrath of the peoples involved will be guarded against by transferring from 10,000,000 to 15,000,000 people with the shifting of boundaries, a proposal which the *London Times* on September 20 called "an operation whose magnitude and brutality must appal even imaginations deadened by the unspeakable horrors of the war."

III

Nor do these political results of the war begin to suggest the nature of the crisis in which it is leaving Europe. Behind these political effects there are the economic and the social effects—and these are likely to prove by far the most powerful. The revolutionary impulses which the First World War let loose in Russia may be unleashed by this war over all Europe, clear up to the English Channel. At this moment it is impossible to say with confidence that there will not be communist governments in every state in Europe, save perhaps the Scandinavian nations, Switzerland and the United Kingdom, before a decade has passed. Indeed, the war has so torn up European life by the roots that in much of the continent the choice may quickly come to lie between a communist regime backed by the power of Russia, and chaos. To perceive the revolutionary nature of the internal situation which the war has brought to pass in Europe, one need only study the consternation of the Vatican.

Where is the war leaving Africa? Less affected, perhaps, than any other of the continents on which there has been fighting, but nevertheless facing new problems. The transfer of the Italian colonies to British rule will probably be arranged without serious difficulty—and never mind what the Atlantic Charter said about "no aggrandizement, territorial or other"—but there are other problems arising out of the war not to be so lightly disposed of. There is, for example, the development which lately took Mr. Eden from Moscow to Cairo—the emergence of a pan-Arab federation. That will have its repercussions all the way from India to the Straits of Gibraltar, and nowhere more ominously than in strategic Palestine. There is also the demand of the Union of South Africa, voiced by Marshal Smuts, that hereafter policies for the control of the native population in the colonies of Negro Africa shall be turned over to the dominion. To those who know the ruthlessness of South African treatment of the natives it will seem that there could be no more certain way of driving that continent toward future race war.

And what of postwar Asia? Who can offer even a hesitant guess as to what will happen in Asia within the next twenty-five years? But some things are certain. The war will have done nothing to solve the problems of colonialism and imperialism; in Asia it has already exacerbated those problems. It has done nothing to improve the relations between whites and the colored peoples; in Asia it has made those relations more tense. The United States, which regards itself as the champion of democracy, which has fought in the Pacific to protect the Asiatic peoples against the spread of an Oriental tyranny, is in fact coming out of the war in a terribly equivocal position—as viewed by Oriental eyes. Having destroyed the single non-white empire which the age of imperialism had produced only to restore the white empires which a colored people had overthrown, the war is turning the Pacific into an American lake and our nation is probably about to plunge into the greatest imperialistic adventure of all time.

Within Asia the end of the war will leave the continent in political and social chaos. Recent dispatches from competent American observers in China seem to take it for granted that all moves in that harassed land are now being made in preparation for a civil war as soon as the Japanese have been driven out. The American victory over Japan may open the way for the return of Indonesia to Dutch rule, of Cambodia to France, of Malaya and Hongkong to Britain, even of Timor and Macao to Portugal. But the sullen inhabitants will take no joy in seeing the European flags go up again, or the European rulers, with their insufferable pride of race, return to their former abodes. They will submit if they must, but their submission will scarcely cloak their determination to seize the first opportunity to strike for freedom. And this, we believe, is as true for India as for the colonies which the Japanese so easily overran.

Space will not permit extended reference to South America, but there also the war is leaving heightened rather than lessened tensions.

IV

And what is there to offset these tragic realities of the world which the war has created? Dumbarton Oaks? This is not the place for an extended discussion of that proposed plan of postwar world organization. But it is necessary to make at least three observations.

First, its most stalwart proponents present it apologetically. Take it, they say, not because it is what the United States wants or what the world needs to insure a lasting peace, but take it because we can't get anything better.

Second, indications multiply that Russia has no more than a token interest in Dumbarton Oaks. Russia is primarily interested in protecting her own future freedom of action, and she does not intend to bind herself by covenant to any organization upon whose unhesitating approval of Russian policy she cannot count or to which her own will must be subordinated. So Russia intends to make sure that if she goes into the Dumbarton Oaks organization it will be stripped of any possibility of ever acting except when she wants it to act.

Third, in the Dumbarton Oaks organization the United States will occupy the most exposed position in all the history of our foreign relations. For this organization is to be based on the concept of a Big Four pact to police the world. Yet of the four nations thus chosen to rule, one (China) is obviously no stable great power and can be propped up in its place only by the continued support of this country, while another (Great Britain) is committed to the preservation of a globe-circling empire which the war has demonstrated it cannot defend without American help. And in the event that the uneasy balance between Britain and Russia is upset, Britain will be utterly unable to maintain her empire in a war against the Russian colossus without the support of the United States. Can any American envisage such a prospect without grave forebodings?

In a word, to make Dumbarton Oaks function as a protector of world peace—a moral responsibility which lies heavily upon the consciences of the American people—the United States may find itself obliged to support the policies of regimes in Asia and in Europe in which Americans have no confidence and for which they have no heart. Dumbarton Oaks, also, constitutes for the United States a plunge into the unknown.

V

Who can see ahead into such a future? The man who claims he can is the man to fear. All that human intelligence can see with any certainty is that the war, instead of fulfilling the promises which romantic proponents of American intervention were scattering about so freely three and four years ago, is producing a world whose political structures have been shaken to their foundations, leaving hardly more than chaos and upstart power out of which to build a new world order. Postwar stability cannot be counted upon even in the United States—not if the economic aftermath of the war brings the mass unemployment that some sober analysts now prophesy.

Sometimes it is said, by those who sense some of the foreboding realities of the days after organized fighting has ceased, that revolution is in the air. Perhaps. But more likely it is simply chaos. That, it often seems to us, is probably one reason for Mr. Roosevelt's strange attraction to the Vatican. Has he not been persisting in this diplomatic courtship in the face of widespread disapproval by the American people simply because he feels that he must find *some* factor of stability to which to attach American postwar policy in Europe, and because the Vatican seems to be about the only such stable factor short of Russia? Note that we say "seems." For this stability of the Vatican is far more apparent than real in a Europe going communist or chaotic. And no one knows that better than the able diplomats in the Vatican.

So we approach the end of the war. The *dawn* of victory? The very words are charged with irony. No, the war has not led us toward dawn. It is leaving us a world brutalized, a world torn apart, a world full of new and strengthened hatreds and suspicions, a world from which faith has all but fled.

VI

Does this picture of what the war is doing to the world carry with it a counsel of despair? By no means. A Christian, at least, can never despair. That door is always and forever closed to him, however dark the prospect may seem to human eyes. Instead, the shape (or shapelessness) which the postwar world is already assuming proclaims a challenge to repentance and to faith. The new world which men are now called upon to build is the world that might have been, if only we had had the will. It is a great delusion and a falsehood to say that the war has given us a better opportunity to build such a world. The truth is that the war robbed us of an opportunity vastly more promising than that we now confront, and we refused to accept it. Who is there among us who does not wish to God that we could go back—say, to the 1920's or even to the early 1930's—and do it all over again? How differently would we act—in our diplomacy, our domestic policies, our international relations!

But we cannot go back! We must face a future in which every problem we then faced has been exacerbated by what the war has done. Courage we must have, but a courage born of repentance. There is no salvation for us unless we repent! We sowed the wind before the war and are reaping the whirlwind. Have we learned our lesson? Is the heart of mankind repentant? Are our statesmen repentant? Do they humble themselves before God and ask us to join them in a great resolve to conform our national policies and our international dealings more closely to the righteous will of the God of nations, the Lord of history?

We might expect to find signs of repentance in the Great Design for a world security organization. But there is no note of humility or chastening or contrition in the long document. On the contrary, the dominant note is that of self-righteous power which allows four nations (really three) to arrogate to themselves the right to maintain order everywhere in the world—except among themselves! And there is little sign of repentance among the rank and file of the world's peoples. Disillusioned once by the shallow idealism which did duty for repentance after the First World War (and so concealed from our conscience the need for repentance), we are easy prey to the monstrous doctrine that henceforth we must put our trust only in armed preparedness and complete freedom of action against the day of World War III.

What can break the vicious circle in which the terri-

fied heart of man is caught by its obsession with the delusion that war can bring peace—that it can bring anything else than yet more war? Christian faith alone can do it! The dark future which we face presents to Christian faith, and to the church which proclaims it, a challenge which transcends every other mandate which its gospel lays upon it. It transcends because it embraces all else.

Here in the faith of the church is our ground of hope. It is a trembling hope. But a new church is coming out of this war. It has been a new and different church during the war, resisting for the first time in its history every pressure to identify itself belligerently in the conflict. Its postwar task is to consolidate and clarify the insights by which it has been guided through these tense years of struggle and from them to forge a message of repentance to the nations.

Let the Christian church and her prophets arise and proclaim the gospel of repentance and national regeneration with a voice like the seven thunders and we may enter the unknown with confidence that God himself will guide the bruised and bleeding feet of mankind into the highway of peace.

'Spermologs'

EDITOR THE CHRISTIAN CENTURY:

SIR: You remember how coldly the philosophers of Athens treated Paul. They called him a *spermologos.* And without waiting until scholars have told us what precisely the word means, we are certain that it was meant for a jibe. The man was a "babbler," or "outsider," or a "bounder," or perhaps a "picker-up of scraps of learning." But without doubt the faculty, as we might put them, treated Paul as an unqualified trespasser on their reserved ground, a gate crasher in their halls.

If you were preaching on this passage you would perhaps present two truths and one application. The first truth is not in any doubt: the learned of Athens were ridiculously wrong in their valuation of the man before him: he at any rate was not a "spermolog." The second truth is that they would have been right in calling some people by this name. The application follows in the question, "Are you, or am I, a spermolog?"

(Extract from *The New Webster,* 2044 A.D.: "Spermolog: a word derived from the Greek word used of St. Paul in Athens; the English, first used in an article by a writer about whom little is known, except that he signed himself 'Quintus Quiz,' probably a pseudonym.")

Paul was not such a man. No man could go through the world as he did on a capital of scraps of learning, picked up as chickens pick up grains of corn. No man was ever less capable of playing a part or of rushing unqualified into the seats of the learned. So far as his own training had gone, he was certainly not an outsider in such a company.

But what astonishes us in the story is that those learned men (for they *were* learned) should so casually dismiss that profound thinker. The words of this babbler would be remembered when all that is known of the critics is that they could call Paul "just a spermolog"! When we think of the kingdom to which he belonged, we can only conjecture that in that realm these Athenians were little more than spermologs themselves.

But there are spermologs—hangers-on, pretentious pickers-up of scraps of learning on the strength of which they claim the right to enter any debate that is proceeding. There are gate crashers still, and it is no small part of the duty of real scholars to expose them. When Thomas Huxley almost in so many words denounced before the British Association the Bishop of Oxford of those days for his entrance into the discussion of evolution, he was approved by all scholars. In this field of study, the bishop was certainly a spermolog.

But am I one? If the word means a dabbler in many subjects, then clearly I am. "And aren't we all?" But if it means that I am a dabbler, and act and speak as if I were more, then I need not be; the evil is not one of ignorance but of presumption. We are all of us bound to be totally ignorant of many subjects, partially ignorant of most. But amid all the infinite range, a little here and there we can know, and on that we may speak. The best hope for the commonwealth of learning is to keep the spermologs confined to their own place.

If the faculty listen to an unlearned preacher, they will reverently and humbly listen to him upon God's dealings with him in his own spiritual life. But if he should turn aside to pronounce on the many unsettled problems of thought and claim since he was converted the right to pronounce sentence on all things, they would turn chilly. If the learned of Athens had listened with a pure heart to Paul on "Jesus and the Resurrection," I think they would have been transferred to a realm in which not he but they were spermologs.

Ever yours,
QUINTUS QUIZ.

Fall, Fall Endlessly

FALL, fall endlessly
On the exhausted earth, omnipotent snow.
Stanch with your muteness the groaning throat,
Clog the cracking gun.
Over the caries of a bomb-racked street
Sift, sift endlessly your clean renewal.
Scuttle all sounds:
The shouts, the lies, the songs,
The easy speeches, promises unkept.
Ruin all sounds with silence.
Fall, fall fathoms deep, frail snow.
Level the height and brim the pit,
Erase frontiers.
Blur the black lines between hate-laden hearts.
Cover all flags with your magnificent truce.
Cover all flags, immense white peace.
Sow, Holy One, sow endlessly,
Into the furrowed world,
Your silver seed.

EDITH LOVEJOY PIERCE.

Education for Freedom

By Robert M. Hutchins

THE ISSUES in education are brought sharply into focus by a recent summary by Professor John Dewey of his views of education, philosophy and religion. (In the August number of *Fortune* magazine.) Since the summary takes the form of an attack on me and on those whom Mr. Dewey identifies only as my "theological fellow travelers," I feel under some obligation to state what the issues are and what my position upon them is.

What is education for freedom? Have we such education now? If not, how can we get it?

Mr. Dewey doubts that we have an educational program of any kind. If we have one, he says, it is lacking in unity of aim, material and method. It is something of a patchwork. The curriculum is overloaded and congested. According to Mr. Dewey much vocational training is routine and mechanical. We are uncertain, Mr. Dewey says, where we are going and where we want to go, and why we are doing what we do. His prescription for these ills is to go faster and farther in the direction in which we are now traveling. We must disentangle ourselves from the philosophy, metaphysics, theology and religion that have confused us and commit ourselves to natural science. Then we shall have an education so liberal that even vocational training will be liberal, too.

Vocational Training

Mr. Dewey solves the educational problem at a stroke. Industrial processes, he says, rest on a scientific basis. If all who go to school can be made aware of the scientific basis of industrial processes, they will have at once a liberal education and a vocational training. It is as simple as that.

Of course the fact is that they would have neither a liberal education nor a vocational training. A truck driver cannot learn to drive a truck by studying physics, chemistry and mathematics. Nor can he learn how to function as a free citizen of a free community by doing so. Mr. Dewey says of liberal education that "to be liberal is all one with being liberating, with effecting a release of human powers." Passing over the inadequacy of this negative definition, which gives no hint of what the human being is to do with his powers when they are released, we may ask how the education Mr. Dewey proposes is to release these powers and whether many other disciplines, in addition to natural science, are not required if they are to be released.

The truck driver, both as truck driver and as citizen, needs to learn to control himself, to take his place in a democratic political organization, to discover the meaning and aim of his existence and of the society of which he is a part. Musing over the laws of thermodynamics as he drives is doubtless better than musing over some other things; but it is not likely to prevent him from wrecking both his truck and his life.

The thing to do with vocational training is to forget it. As the war training programs in industry have shown, industry can train its hands if it has to, and can do it at lightning speed. The task of the educational system is not to train hands for industry, but to prepare enlightened citizens for our democracy and to enrich the life of the individual by giving him a sense of purpose which will illuminate not merely the forty hours he works but the seventy-two he does not.

As Mr. Dewey rightly says, the great issue before us is, What is our purpose? Where are we going and why? With the resources which science and technology have placed in our hands we ought to have little difficulty in reaching our goal if we can only find out what it is. Can science and technology show us what it is?

Insufficiency of Science

Let us take the goals which Mr. Dewey sets before us. He wants democracy, development, liberation, cooperation, and what he calls educative growth, positive instruments of human being and humane ends. I should hold that natural science could not define these aims, could not originate these aims, and could not prove that any one of these aims was better than its opposite.

As George Sarton, professor of the history of science at Harvard, has said: "Any remedy for a social evil is always at bottom a moral remedy. To be sure, the evils must be investigated as thoroughly as possible by the use of scientific methods, and their correction will involve the application of similar methods, but the wish and strength to cure the evil are moral factors, and without them there can be no improvement. . . . Science has never been more necessary than today, nor less sufficient; in the future it will become more and more necessary, and more and more insufficient."

Deciding What We Want

Consider the single example which Mr. Dewey offers. He says: "What exists in social philosophy at the present time is largely an abstract disputation between something called 'individualism' and something called 'socialism.' But the problem is a concrete one. How shall this and that definite factory and field operation be made to contribute to the educative release and growth of human capacities, as well as to the production of a large and reasonably cheap supply of material goods? The problem is one that, by its own terms, can be dealt with only by the continuous application of the scientific method of experimental observation and test. Those who feel in need of a specific example of the connection between science and morals, between 'natural' fact and human values, will find it here."

Mr. Dewey is right in saying that his problem is one which by its own terms can be solved only by the scientific method. In this example Mr. Dewey asks, How do we get what we have decided we want? And in so asking Mr. Dewey demonstrates the total lack of connection

between science and morals; for though the question, How do we get what we want? may be scientific, the moral question, What should we want and in what order? is not.

Basic Problems

The basic problems presented by Mr. Dewey's example are such as by their own terms cannot be dealt with by the scientific method of experimental observation and test. These problems are, What is educative release and growth, and why should we want it? What are human capacities, and are all of them equally important and equally worthy of development? Why should we have a large supply of material goods, and what sacrifices of other goods should we be prepared to make in order to get it? These questions are some of the moral questions which underlie Mr. Dewey's example. To such questions science can supply no answer.

There are, according to Mr. Dewey, "factors at work in contemporary life that are of transcendent value in promise, if not yet in achievement. They are experimental science and experimental method in the field of knowledge. . . . The second modern factor is the democratic spirit in human relations. The third is technological control of the energies of nature in behalf of humane ends."

To this no one can take exception, beyond registering a mild protest against the intimation that only those who agree with Mr. Dewey believe in science, democracy and humane ends.

The difference between us and Mr. Dewey is that we can defend Mr. Dewey's goals, we can argue for democracy and humane ends, and Mr. Dewey cannot. All he can do is to say he is for them. He cannot say why, because he can appeal only to science, and science cannot tell him why he should be for science or for democracy or for humane ends.

Let us take a more concrete and even more pressing example than any Mr. Dewey offers. Let us take the Negro problem. I am sure that if Mr. Dewey were running our society he would treat the Negro very well indeed. He is a man of the most liberal prejudices. The question is whether he would know why he treated the Negro well and whether he could present any reasons which would persuade other people to do so, too. Science can, perhaps, show Mr. Dewey what the Negro is. It can, perhaps, demonstrate his biological equality with other men. But can it prove to Mr. Dewey or to anybody else that beings biologically equal should be treated equally?

Science and Knowledge

And what would happen if Mr. Dewey's scientists, like Hitler's, insisted on emphasizing the differences among persons of different geographical backgrounds and claimed that the races in this country were biologically unequal? Why should Mr. Dewey repudiate support for his prejudices from a theology which holds that all men are brothers because they are all children of God, or from a philosophy which holds that, since all men have a common human nature as rational beings, one man may not exploit another? In the light of this philosophy and this theology the Negro must be treated equally because it is right to treat him so and wrong not to treat him so. Science sheds no light on questions of right and wrong.

The essence of Mr. Dewey's position is that only science is knowledge; everything else is superstition. Only science is modern; everything else is out of date. History, philosophy, theology, religion, art and literature—almost everything, in short, that makes life worth living—are irrelevant and have, so far as appears, no place in modern education.

Science has given us a world that is in many respects new. It has placed in our hands a control over nature of which our grandfathers could not have dreamed. The direction of this enormous power is the most pressing problem of modern man. This power has been used for the degradation, the enslavement and the mechanization of millions throughout the world. It is now being employed on the grandest scale in history for the extermination of mankind. The task of the subordination of science and technology to humane ends is the great task before us. Why such subordination should be regarded as anti-scientific or reactionary must remain an impenetrable mystery. Man should have every instrument to achieve his ends; and the greatest of these is science. Man should have clear and humane ends; and to clarify his ends and make them appropriate to humanity he needs philosophy and religion.

A Passion for Unity

This conclusion is abhorrent to Mr. Dewey because he has a passion for unity. A passion for unity is laudable enough, but there is such a thing as a perverted passion. Although Mr. Dewey is not betrayed by his passion into identifying ends and means, he feels that anybody who says that one method is appropriate to the investigation of means and another to the investigation of ends is contributing to that profound split in human personality and human society which is at the bottom of all our troubles. "Are we compelled to hold," he asks, "that one method obtains in the natural sciences, and another, radically different, in moral questions?"

We are compelled to hold just that, because moral questions are not susceptible of scientific treatment. But the consequence of holding this is not the split which distresses Mr. Dewey. The consequence is rather that we avoid the confusion and disappointment that ought to distress him: the confusion that results from applying in one field a method appropriate only in another; the disappointment that follows from relying on a discipline to give us what, by its own terms, it can never achieve.

The basic fallacy which underlies Mr. Dewey's position is the assumption that every analytical distinction implies a real separation. If you say that philosophy and science are different and must employ different methods, you are charged with pulling men in opposite directions. On the same theory one who said that food and drink were different could be accused of trying to split the human diet in two and of preventing men from getting enough to drink. History and the arts are different and require different methods. Does this suggest that they, too, are splitting mankind apart? On the contrary, the recognition of their differences is essential to their highest develop-

ment. And in the same way, recognition of the differences between philosophy and science is essential to the highest development of each.

The first maxim of learning is that we must distinguish in order to unite. Those distinctions which are indispensable to the advancement of learning need not carry with them any division in the individual or in society, nor need they postpone the ultimate synthesis for which Mr. Dewey yearns. The way to postpone that synthesis is to assert exclusive claims for one discipline and one method which, if granted, would cramp, distort and thwart the unification of thought and life.

Professor Whitehead has said that philosophy, science and religion express three factors belonging to the perfection of human nature; they can be studied apart, but must be lived together. Separating them for purposes of study in no way intimates that they must be lived apart or that one who recognizes them as different objects of study is in favor of splitting man in three.

Toward Unity

But my fellow travelers and I go farther than Mr. Whitehead. We hold that because philosophy, science and religion must be lived together, they must be studied together. Recognizing the analytical distinctions which must be made among them, applying the different methods appropriate to each, we insist that the student, recognizing these distinctions and applying these methods, must live these three factors together as a student and begin, as a student, their integration in his own life.

Mr. Dewey has two conflicting ways of obtaining unity. Sometimes he seems to say that everything is science, as when he remarks that the heart of the scientific method is "recourse to intelligent observation guided by the best wisdom in our possession." Mr. Whitehead would reply that philosophy and religion offer wisdom of the most important kind, that it is folly to reject the guidance they offer, and that not all intelligent observation is conducted in the laboratory. We all believe that recourse to intelligent observation guided by the best wisdom in our possession is the best method in all subjects. Every theologian would claim that this was his method. Careful, honest, objective work, guided by the best wisdom in our possession—this is the method of any respectable investigator in any field and is in no way peculiar to science.

Return to Mythology

For the most part, however, Mr. Dewey unites the three factors belonging to the perfection of human nature by abolishing two of them. He deprives man of the best wisdom he possesses and limits him to one method of observation. He has faith that with scientific knowledge and scientific method mankind can discover its goals and achieve them.

This is, of course, a relapse into mythology. It erects the god Science for our adoration. And if we say that the god Science has not yet revealed to us the way in which we should go, we are told that this is because we have had too little faith, and we are reminded of the miracles this god has wrought as evidence that our faith should increase.

If we say that the god Science has placed in the hands of bad men for bad purposes the most destructive weapons, with which they may even yet wipe us from the face of the earth; if we say that we have had such faith in him as nobody ever had before, and yet we are on the point of losing our bodies as well as our souls; if we say that the miracles of the god Science are notably neutral in that they seem productive of good or evil in terms of the uses to which they are put, the reply is still the same: have faith and all these things shall be added unto you. Men can hardly be blamed if they prefer the faith of their fathers to the monstrous faith of John Dewey.

The faith of our fathers makes a place for philosophy and science. The faith of John Dewey leaves no place for philosophy or religion. And the remarkable part of it is that Mr. Dewey, in addition to his failure to show any reason why we should accept his revelation, fails to suggest why it should compel us to abolish philosophy and religion. We do not say you must give up science if you believe in God. Mr. Dewey says you must give up philosophy and religion or you cannot truly believe in science. He requires us not merely to have faith in science, but to have faith in nothing else.

A Modern Philosophy

If we follow the road marked out by Mr. Dewey, we may increase our wealth; we may lengthen our lives; we may gain complete mastery over nature; we may ultimately reach that engineer's paradise which Francis Bacon dreamed of four hundred years ago. But we shall find that technology is not a substitute for justice; we shall not know what to do with our lives; we shall not know how to live with ourselves; and we shall discover at the last that the machine has enslaved us all.

The way to answer the question, What should we want and in what order? is to do what we can to achieve Mr. Dewey's expressed ideal—a truly modern philosophy which shall put an end to the conflicts among science, philosophy and religion. In renewing and extending these conflicts Mr. Dewey does little toward the construction of such a philosophy. Such a philosophy will be achieved only through the kind of education to which Mr. Dewey is opposed, an education which integrates, in theory and in practice, the three factors belonging to the perfection of human nature and reconciles them in the thought and life of men.

Such an education may help us meet the most urgent necessity of our time—the necessity of formulating defensible standards of action, taste and thought. Those, and only those, who receive such an education will be qualified to work in coming generations toward the great modern synthesis which shall put everything in its rightful place.

Divine Handicap

THE seeming weight I bear
Turns out to be a pair
Of wings I asked in prayer.

ISABEL M. WOOD.

An Un-American Marriage

By Benjamin Lotz

"JOHN, Father Murphy said you will have to go to instruction before we can get married. It is a diocesan regulation. Its purpose is to teach you something of the church, the priest said, and to clear up difficulties."

"Does that mean, Jane, that you will go to instruction to my pastor, too? You ought to know something of my church and what it teaches."

"That's different, John; you know I am a Catholic."

I

John Parkridge went faithfully to instruction. He did it because of his love for Jane. He was given a catechism and he read it carefully. The parish priest by his friendly manner easily dispelled prejudice and won his confidence. The date of the marriage was fixed and all other arrangements were well in hand. After the ceremony at the rectory, there would be a reception at the American hotel to which fifty guests would be invited. The invitations were ordered from a local engraver.

At one of the periods of instruction, some time before the wedding, Father Murphy gave John a form for him to sign, explaining that he was to sign one side and Jane would sign the other side.

John took the paper and began to read it. The blood rushed to his head but he managed to speak calmly.

"Do you mind, father," he said, "if I sign it when I come next week? There is still time and I would like to take it home and read it over carefully."

"It is a bit unusual," the priest answered, "but take it along with you. There must be no compulsion about it. But unless you and Jane sign it, I cannot marry you. And unless Jane is married by me, the priest of her church, she is virtually excommunicated. There can be no other decision."

II

John Parkridge went directly home that evening. He sat down at his desk and read the paper carefully.

ANTE-NUPTIAL AGREEMENT

(To be signed by the non-Catholic party in a mixed marriage)

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with ———, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word and honor that I will not in any way hinder or obstruct the said ——— in the exercise of ——— religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teachings of the Catholic Church, even though the said ——— should be taken away by death.

I further promise that I will marry ——— only according to the marriage rite of the Catholic Church; that I will not, either before or after the Catholic ceremony, present myself with ——— for marriage before a civil magistrate or minister of the gospel. (Signature) ———.

Signed in the presence of Rev._____.

Place_____ Date_____

Then John Parkridge turned the paper to the other side and read a similar pledge to be signed by his bride. But in addition to its provisions for the baptism and education in the Catholic religion of any children born to the union, he discovered that Jane must promise "that I will do all in my power to bring about the conversion" to Catholicism of her husband.*

It seemed strange, John Parkridge thought to himself, that he should be called on to sign anything like that. For that would bind his life and conscience, regardless of what changed circumstances the years would bring. If children were born to them, he thought, if then Jane should die, if he should marry again, this time a Protestant—remote possibilities, to be sure—he would be obligated to raise their children in the Roman Catholic faith. He was binding his life to an unknown future.

III

The next evening John Parkridge visited his own pastor. He showed the pastor the paper he had been asked to sign. Together they read it carefully.

The pastor indicated to John that first of all it involved compromising his own faith. It would mean, too, a divided family in which a common devotional life would be impossible. And it might mean that his children would be reared in a faith completely alien to his conception of Christianity. Then the pastor pointed out some implications of the pledge to be signed by the Catholic that had more or less escaped John's notice.

"Do you see what else is involved? Jane is to work for your conversion. That is not wrong for if her religion means anything to her that is what she ought to do. Religion is something we ought to share with those we love. But on the other hand, there is no such reciprocal right accorded to you. The Roman Catholic Church denies you what it requires for Jane, and demands that you acquiesce in this demand. This attitude is undemocratic and un-American because it is essentially unfair.

"If religious freedom means anything," the pastor continued, "there goes with it the freedom to be a missionary as long as common decency, respect and good order are maintained. But you are to be denied that right in your own home, to those you support and to those whom you are to cherish and love as long as life lasts.

"Most people would resent not being allowed to tell about a new automobile or to recommend a new type of oil burner. But here is something that counts infinitely more and here you must promise to keep silent—yes, even if you and Jane live together happily for fifty years."

*The form of the ante-nuptial agreement may vary in different parts of the Roman Church. In the diocese of Richmond this additional promise is required of the non-Catholic: "That I will not interfere in the least with the free exercise of the Catholic party's religion and that I will lead a married life in conformity with the attitude of the Roman Catholic Church regarding artificial birth control, contraception or so-called 'planned parenthood,' realizing fully that these practices are against the natural and divine law."

"But can't I sign it with my fingers crossed?" John asked rather reluctantly.

"I suspect many people do it. They do it to please a pious old mother or grandmother. But it is to begin a new life with a lie on one's lips. Rome with its spirit of legalism has always used coercive measures. True religion ought to spring from a willing heart and not from force and coercion."

IV

Of course, his pastor could give John and Jane no easy solution for their problem. He could only make them understand what was involved. If they were not married by a Roman Catholic priest, the marriage would not be recognized by the Roman Catholic Church. Hard as the words sound it would only be legal concubinage. If they were married by the priest, John would have to sign a paper which would make him compromise his faith, divide his family and close his mouth when he wanted to talk of what religion meant to him.

Any other solution would not be easy and could not be accomplished in any brief period of time. It would require the building of a common faith through a better understanding of God's word. It would be a religion born of God's spirit and God's truth but it could be brought about only through study and prayer. But it would mean a faith that would unite them, and their family, and make a marriage truly blessed of God.

Labor Seeks an Annual Wage

By Kermit Eby

THE WAR in which we are now engaged is reputedly being fought in order that old freedoms shall be retained and new freedoms created for the people. One of the basic freedoms involved is that of the right of an individual, ready and able to work, to have a job and a living wage. President Roosevelt, in his message to Congress in January 1944, and in his Chicago campaign speech, proclaimed that our objective for postwar America is a new Bill of Rights including the right to a useful and remunerative job in the industries, shops, farms or mines of the nation; and the right to earn enough to provide adequate food, housing, clothing and recreation.

Labor is united in its demands for assurance of job security. Two kinds of action are necessary. First, there must be immediate provision to guard against unemployment those who have been working in war industries. Such unemployment has already begun to rise with the cancellation of war contracts and will increase as our victories on the battlefronts bring us closer to the day of complete victory. Beside this, however, there is need of a long-range program for full employment and full production for peacetime living.

The Kilgore Bill

As the best solution to the immediate problem of cutbacks and layoffs, the C.I.O. is supporting the Kilgore reconversion bill, which among other things provides for emergency severance pay and unemployment compensation for demobilized workers and service men. This bill received rough handling at its first appearance in Congress, but it will come up again. It would provide temporary relief for the approximately 20 million workers who are now dependent upon our war-geared economy for their job security. For example, today more than 2 million people are working in the airplane industry which before the war employed only 50,000. Since the most optimistic estimates anticipate only 5 to 6 per cent of present airplane production in the postwar period, 1.8 million men and women in this industry alone will have to seek new jobs. A similar condition will prevail in the shipbuilding industry. Steel, automobile, aluminum and other basic American industries also will be affected, but less seriously.

Stopgap measures, however, are not adequate. Positive plans for postwar employment and production must be developed and put into operation. Important in a healthy postwar economy is the general adoption of a guaranteed annual wage. The United Steelworkers of America, in asking the War Labor Board for an annual wage as part of their contract with the steel companies, are fighting the battle of all wage earners. Their success would not only create economic stability in the iron and steel industry, but would demonstrate the practicability of a guaranteed yearly wage on a national scale, just as the Hormel Packing Company has proved it to be practicable on a local scale.

The Worker as Consumer

The American worker is the basis of our whole economy. He is not only a producer, but a consumer. He eats the food the farmer grows, wears the clothes which the textile and garment industries manufacture, lives in the houses which the building trades put up, uses the thousand and one articles and services our factories and business produce. His wages furnish our greatest market.

China, Africa or Europe does not offer our greatest potential market. We never exported more than 11 per cent of our products of farm and factory at any time in the past. And all the grandiose schemes for insuring prosperity and jobs by a great expansion of export trade after the war rest on the proposal to finance this trade by enormous American loans, or by an indefinite extension of lend-lease. Our experience after the war should warn us as to the dangers in relying on loans to secure a lasting exports-based prosperity.

The domestic market has never been fully developed because the majority of workers have never been able to afford many of the things they need and want. The Heller budget (worked out at the University of Cali-

fornia) asks for a $2,900 a year minimum family income for health and decency. Today, according to U. S. treasury figures, there are 68 million wage earners of every description in the United States. Of this number 21.5 million earn less than $1,000 per year; 24.5 million earn between $1,000 and $2,000. These 46 million Americans make up about 70 per cent of our wage earners. In other words, 70 per cent of all our wage earners are getting below a minimum for health and comfort, even in the midst of our war-inspired economic boom when our national produce in goods and services has reached a new peak of $186 billion per year!

A guaranteed annual wage on an adequate level would insure the highest living standard the world has ever known.

No Equality of Sacrifice

Labor, as I know it in the C.I.O., is convinced there has been no equality of sacrifice in the war years. Though profits soared and the cost of living increased, wages have remained frozen. The daily press has constantly emphasized insignificant strikes and largely ignored capital's refusal either to convert to war production until assured of higher than usual profits, or to plan for protection of war workers during and after reconversion.

The steel workers, for example, know that the great corporations of America engaging in war production are making the greatest profits in history—$10.6 billion after taxes in 1943. And they do not stand to lose a cent after the war even though production falls, for under wartime revenue measures each company engaged in war production is guaranteed huge refunds of its excess profits.

The United States Steel Corporation offers the best illustration. Its net earnings in 1936-39 averaged $44.7 million. If it breaks even in 1944 (which means operating at only 50 per cent of capacity) it will receive tax refunds of $49.2 million. If it suffers a loss in 1944 equal to its 1938 loss (when it operated at 40 per cent of capacity) it will receive a refund of $55.4 million. Should production in the entire steel industry drop below 40 per cent of capacity with a loss equal to that in 1938, it would receive a refund of $187.5 million, or $31.7 million more than it earned from 1936 to 1939. They'll make money if they lose!

Equality of Treatment

The purpose of these provisions is said to be to aid the change-over from war to peacetime production. Its supporters reason that wartime profits should help bear the cost. However, the steel companies have no reconversion problem, and furthermore, the companies have already made heavy depreciation deductions to repay themselves for wear and tear on equipment. The United Steelworkers therefore are asking that in all fairness and for the welfare of the nation the corporations which have government guarantees against losses from any coming readjustment to peace conditions should help safeguard the employees against such losses.

The steelworkers do not base their arguments for an annual wage solely on economic grounds. Their spokesmen argue that the worker has an inviolable right in the industry in which he works, a right which is equal to that of the investors. In other words, the worker has a human right to a living annual wage, similar to the security of the family farmer who proudly owns the land which provides his wife and children with the things they need, the teaching assignment in the universities and better school systems which is made secure by tenure, the civil service appointment protected by statute, the medical practice bought or built by the doctor, the business concern built and maintained by the business man. But as long as the worker's income is at the mercy of seasonal fluctuations, he can have no feeling of security, no freedom from fear. Even if he has an income this week, he cannot be sure that he will have next. So he must cut down on his consumption against coming layoffs, and so the industrial machine is condemned to operate in a restricted domestic market with consequent increases in industrial crises. The annual wage is the obvious first long-range move against recurrent periods of economic slowdown or collapse.

BOOKS

Chaff and Pearls

MEN AND SAINTS, PROSE AND POETRY. *By Charles Péguy. Edited and translated by Anne and Julian Green. French-English edition. Pantheon Books, $2.75.*

THIS is a second volume of Péguy's work selected and translated by the American French novelist, Julian Green, and his sister. The first was *Basic Verities* (reviewed March 24, 1943). Péguy, who was killed in battle in 1914, deserved to be rescued from the oblivion which threatened him, but in this reviewer's opinion he is less important than Green considers him. He is very French, very Catholic, very critical of the modern world, very much devoted to what seem to him the old simplicities, sincerities and spiritualities. No uncertainties trouble him. He *knows* with complete conviction whatever he thinks.

Green praises Péguy's logic. It is the quality which seems least evident. When Greek is dropped from the secondary school curriculum, "there perishes the whole effort of the humanist and of the men of the Renaissance." In boyhood he received secular teaching in the state schools and religious teaching in the church, believed both, and was loyal to both the republic and the church. "To this very day I still believe all that is told me." But the metaphysics of his secular teachers has vanished while "the system of metaphysics of our priests has taken possession of our being. . . . We believe totally what is contained in the catechism and it has become and it has remained flesh of our flesh." But he is no defender of political clericalism. Here is a marvelous paragraph:

> We are always being told of the republican degradation. When one sees what clerical policy has made of the Christian mystical doctrine, how can one be surprised by what radical policy has made of republican mystical doctrine? When

one sees what the clerics have generally made of the saints, how can one be surprised by what our parliamentaries have made of heroes? When one sees what reactionaries have made of holiness, how can one be surprised by what revolutionaries have made of heroism?

In Péguy's poetry, which is free and formless, the principal speaker is God. His God does not speak in sonorous phrases but, being sure of his status, does not need to insist upon it. God's diction is simple and vigorous, his French is lucid and colorful, and his view of the world is realistic rather than sentimental. For example, in the long poem entitled "The Holy Innocents," God describes without the pitying flicker of an eyelash the mangled bodies of the slain infants and is pleased because they, and they only among the saints, never knew the stain of sin. "What matters today their white limbs broken" (and a page of bloody details) since now "they are spotless before the throne of God."

In another connection Joan of Arc speaks: "Cursed be war, cursed of God." Thus war is bad without qualification, while the slaughter of babies is a sin which bears precious fruit. In the other book there was a passage declaring that war is good when it is a just war in defense of the sacred soil of France. Poverty is both inevitable and a positive good, if not carried too far. One of the faults charged against modern society is that it wishes to "banish from Christendom poverty, work, family, those three pillars of all life: what an attempt of organic decomposition, disorganization, dismemberment! Christianity is undone if destitution, poverty, sickness are withdrawn from it." But (Joan again speaking): "He who is too much in lack of daily bread no longer has any desire for bread everlasting, the bread of Jesus Christ."

It does not seem to be worth while to look for logical coherence in these sayings. One can only pick up pearls in the chaff; and the pearls are there.

W. E. Garrison.

Books in Brief

The Free Church Tradition in the Life of England. *By Ernest A. Payne. Student Christian Movement Press, 56 Bloomsbury St., London, W.C.1, 6/-.*

Have the free churches still a message and a mission, or are they through? In seeking an answer, the author places English nonconformity in its proper category among the six great types of institutional Christianity, gives a preliminary estimate of its contribution to the development of democratic thought and practice, and sketches its history from the sixteenth century to 1939. This last occupies 120 out of the 158 pages. The answer to the initial question is a fuller evaluation of the contribution of the free churches and a decision that they are still needed. But they must give thought to unity and ecumenicity. The author is scholarly, judicious and irenic. His argument would be strengthened if he had recognized more definitely the service of the free churches in challenging the theory, explicit in the medieval church and still implicit in all state churches, that the religious solidarity of a community is so much more important than religious liberty that the state should support one church and discountenance or suppress all others.

America and the Americas, An Appraisal and a Forecast. *By Hubert Herring. Claremont Colleges, Claremont, Calif., $2.00.*

It would be hard to name a *norteamericano* who knows more about Latin America than Hubert Herring or has sounder views as to what relations with it are possible and desirable. This small book, containing two lectures, has substance enough for a volume of thrice its size. There are no extensive statistics, but the most significant data have been selected for presentation. The author's view is realistic, not romantic, but he arrives at hopeful conclusions. It will shock some readers to be reminded that the good neighbor policy began under Harding and was developed by Coolidge. Strangely enough, no mention is made of religion, even in listing the hurdles which any policy of hemispheric solidarity must surmount. It is a very real one.

There Were Two of Us. *By Vera Maynard Osborn. Whittlesey House, $2.50.*

Anyone who feels that the "Life with Father" genre is being overworked will be justified in naming *There Were Two of Us* as Exhibit A in proof. To be sure, this author attempts to play up the happy relationship between herself and her brother, but father, with his love of the circus and his mechanical ingenuity, soon emerges as the "hero." It is a mediocre performance from every point of view, done without special insight or understanding. That is perhaps the explanation of its popularity. Demanding a minimum of attention, it may stimulate the reader to match his own childhood pranks against those of Mrs. Osborn and her brother, or to recall some hilarious or sentimental family incident. But that type of reader will probably be unaware of what is implied by the tarring and feathering episode which is told about with gusto in chapter 21. One hopes that this sort of thing was not also a part of "normal American family life."

Books Received

Traveling the King's Highway, A Book of Sermons Especially Suitable for Lay Readers. By Frank Dean Gifford. Morehouse-Gorham, $2.50. Lay readers may have to conduct Episcopal services but they "shall not deliver sermons or addresses of their own composition" without special permission from their bishops. This volume, designed to meet this situation, is a sequel to the author's similar book, *Building the King's Highway.*

What the Negro Wants. Edited by Rayford W. Logan. University of North Carolina Press, $3.50. (To be reviewed.)

The Man Who Wanted to Know. By James W. Kennedy. Morehouse-Gorham, $2.00. The record of a "school of religion" conducted by an Episcopal rector for members of his parish, with specific reference (to make it more vivid) to the experiences of a hypothetical "Mr. Jones" who took the course. The rector was, wisely, more solicitous to make Christians than to make Episcopalians, but he does treat the latter point, rather sketchily, in the last two lectures. He makes the entire course of sudy a spiritual experience as well as an intellectual exercise.

Education for All American Youth. Edited by William G. Carr for the Educational Policies Commission of the National Education Association. W. G. Carr, Sec., 1201 Sixteenth St., N.W., Washington 6, D. C. An extended study (421 pages) of policies to meet the need for a universal system of secondary education. The commission rejects the idea of a federally controlled system, and advocates state and local control with federal financial aid. The report is, indeed, a brief for federal subsidy for education.

Representative American Speeches, 1943-44. Selected by A. Craig Baird. H. W. Wilson Co., $1.25. More than 300 pages of recent speeches of every kind, on politics, international affairs, education and religion. Valuable for students of speech and as a source book of contemporary thought.

Lowering the Voting Age. Compiled by Julia E. Johnsen. H. W. Wilson Co., $1.25. Data and arguments for and against the proposal.

Men in Aprons. By Lawrence A. Keating. M. S. Mill Co., $2.00. Cook book for men. Gaily and snappily written, as though amateur masculine cookery were a joke—which it generally is—but the author does not evade the main issue under cover of an airy

manner. He gives an abundance of recipes and instructions which will be useful to the male who wishes to develop his skill somewhat beyond the point of brewing a cup of coffee or boiling a three-minute egg.

Jesus the Christ, Events of the Gospel Story. Selected and Illustrated by Charles Cullen. Abingdon-Cokesbury, $2.50. Correction! The price of this volume of striking black-and-white illustrations of the life of Christ is as here stated. It is worth the higher price erroneously mentioned in the review (Oct. 18), but $2.50 is correct.

The Tale of the Widows' Sons. By Robert Harris Gearhart, Jr. Muhlenberg Press, $1.00. A little story of a series of widows' sons, from ancient Tyre to the son of the widow of Nain, who sought God in defiance of the dominant powers of their times.

The Genius of Public Worship. By Charles H. Heimsath. Scribners, $2.50. (To be reviewed.)

Foreign Policy Begins at Home. By James P. Warburg. Harcourt, $2.50. (To be reviewed.)

The Cross and the Eternal Order. By Henry W. Clark. Macmillan, $2.50. (To be reviewed.)

Philosophy East and West. Edited by Charles A. Moore. Princeton University Press, $3.50. (To be reviewed.)

American Education Under Fire. By V. T. Thayer. Harper, $2.50. (To be reviewed.)

An Essay on Man, An Introduction to a Philosophy of Human Culture. By Ernst Cassirer. Yale University Press, $3.00. (To be reviewed.)

Highroads of the Universe, An Introduction to Christian Philosophy. By J. Glover Johnson. Scribners, $2.50. (To be reviewed.)

The Second Chance, America and the Peace. Edited by John B. Whitton. Princeton University Press, $2.50. A symposium by eight members of the "Princeton group for the study of postwar international problems." The analysis of the reasons for American aloofness in 1919-20, by Gordon A. Craig, is as good a brief statement as has ever been made, and far better than most of the long ones. The entire survey of present and impending problems is scholarly, dispassionate and non-partisan.

Normal Lives for the Disabled. By Edna Yost and Lillian M. Gilbreth. Macmillan, $2.50. This is terribly important, and is going to be more so as more injured men get home. Clip out this notice and paste it where you can find it. The book can be given to any injured veteran or civilian without offense. It is sane and practical, as well as encouraging. Man *has* a body; and a whole man with only part of a body can be worth more to himself and the world than part of a man with a perfect body. The purpose of this book is to direct the handicapped person toward being a whole man and making the most of such body as he has.

Speak Up! A New Approach to Communication. By Bess Sondel. University of Chicago Bookstore, $1.00. A mimeographed guide for students in a course which the author might call semantics if she did not have a passion for intelligibility. Very useful to any reader who is also, habitually or occasionally, a speaker.

Quit You Like Men. By Carl Hopkins Elmore. Scribners, $2.00. Vigorous and enlightened discussion of questions involved in the conduct of life under current conditions, especially for young people.

Ourselves Unborn, An Embryologist's Essay on Man. By George W. Corner. Yale University Press, $3.00. The author, whose *Hormones in Human Reproduction* was reviewed in these columns November 3, 1943, is one of the most distinguished American anatomists and physiologists. The present volume, soundly and even technically scientific, gives to laymen in medicine a clear account of what happens to man—and, comparatively, to any other mammal—before he is born.

Primary Children Learn at Church. By Ethel L. Smither. Abingdon-Cokesbury, $1.25. Produced for the Leadership Training Publishing Association, this study of children's religious needs and the ways of meeting them is well adapted for the instruction of primary teachers. The title suggests, though the author does not develop, the idea that primary children may learn something at church, outside of the primary department. It is an old-fashioned notion which may still have some validity that part of a child's education, religious and other, comes through agencies not specifically adjusted to the limitations of the child's understanding.

CORRESPONDENCE

Help for a Newspaper

EDITOR THE CHRISTIAN CENTURY:

SIR: In its issue of October 23, *Time* magazine relates that the *San Francisco News* printed an item about a Roman Catholic priest who, with a woman companion, pleaded guilty to drunken driving. It also tells how the Roman Church has attacked and boycotted that paper for printing this story, thereby displaying what the church considered a "bigoted" attitude. It seems to me the least Protestants can do would be to give this newspaper their moral support in the courageous stand it has taken. We should never forget that where the Roman Church is in power, there is no freedom of press or religion.

First Presbyterian Church, ROBERT H. STEPHENS.
Beaver Falls, Pa.

Voluntary Conscription?

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not quite fair to call the movement for universal military training in the United States "peacetime conscription." We in the United States do not have to do this exactly as European nations have done it for generations. Perhaps a democracy should do it on a voluntary basis. If such a plan were made attractive enough, the best boys in the United States could not be kept out of it. If, for instance, a boy was given a year of university work free, while he took this training during recreational hours, you would have enough prepared men for any emergency that might arise. Only the few who are absolute pacifists by conviction would stay away from such a plan. If we had had such a plan in operation during the past twenty-five years, we might have shortened this war and its consequent loss of property and life tremendously.

What some of us wish is that the representatives of the churches, instead of taking the negative attitude of trying to delay any kind of preparedness, would advocate a voluntary method of national preparedness which would keep us prepared in the future, but would not necessarily involve the evils of European peacetime conscription.

Community Baptist Church, HERBERT W. HANSEN.
Scarsdale, New York.

Unmitigated Bore

EDITOR THE CHRISTIAN CENTURY:

SIR: Heaven be praised for the news that the postwar period may possibly bring radio programs without advertising. Put me down at once for one of those "gadgets" for reception of F-M. The present flood of radio programs is largely an unmitigated bore and an insult to the intelligent listener. All protests are unavailing, and are answered with an appeal to be patient and tolerant. All success to this new enterprise to give the public some honest-to-goodness information and entertainment!

Athol, Mass. C. F. AVEY.

After Resolutions—What?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your excellent editorial on "Peacetime Conscription?" you mention the names of a number of important church bodies

which have "spoken in opposition to a wartime decision for peacetime conscription." In previous issues you have mentioned resolutions that have been passed along the same line.

What next? Is there any evidence that these church bodies are prepared to go further than speaking—further than resolutions? Are any of them conducting vigorous campaigns among their own members to organize public pressure on congressmen?

Senator Reynolds has just announced that he will call for hearings on a peacetime conscription bill immediately following the election. Are any of these church bodies planning to send representations to Washington to make the voice of the church heard? Or do they think that resolutions are enough?

Massachusetts General Hospital, KENNETH EELLS.
Boston 14, Mass.

America's First Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: In the correspondence from Manitoba appearing in the November 1 issue, I notice the statement, "Shortly after the Declaration of Independence, the Bible was first printed in the United States."

In 1743 Christopher Sower completed in Philadelphia the first Bible to be printed in America. It was in German. Twelve hundred copies were printed. Again in 1763 Sower printed 2,000 copies of a second edition. In 1776 he printed 3,000 copies of a third edition. Before he was able to bind these pages in 1778 his place was raided by soldiers of the American Revolution. They used the loose pages of these Bibles to bed their horses. Afterwards Sower was able to collect sufficient legible pages to bind a few copies of his third edition. Copies of all three of these editions of the Bible have been preserved.

Bethany Seminary, E. PAUL WEAVER.
Chicago.

They Let the Children Speak

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of us who live out here in the Pacific are in accord with the recent article in reference to the religious radio programs coming from the mainland United States. I was much interested in the suggestions at the close of Mr. Crowe's article. Let me tell you about an additional type of radio program which we have tried for two summers over our local station, KHBC.

We used the radio to put religious education into the programs of several recreation playgrounds and institutions every day for six weeks. More than a thousand children were meeting daily, but we were unable to engage sufficient staff to take care of the religious periods in all centers. So we arranged to broadcast a period at the opening of the programs in each center each day. A booklet was printed giving a variety of great Christian hymns, scriptures and prayers. These were in the hands of all the children and leaders in all centers. Each group was equipped with a radio receiving set. I conducted the broadcasts by remote control from a center where about 175 children attended each day. The staff at the microphone was composed of the leader, the pianist and the Bible story teller.

We started with a four-minute flag ceremony, ending with "America" or "America the Beautiful." The Christian program started at once with the singing of a great Christian hymn selected from the booklet. Our 175 children made a splendid broadcast chorus. They led the children in the other centers in the hymns, scriptures and prayers. The storyteller told a continuous story using both Old Testament and New Testament materials every day. The stories were edited, but only Bible stories were used. Following the story there was time for another hymn. The remainder of the time was taken up with teaching hymns to be used at a later date.

The children received these programs with enthusiasm. Groups from the outlying districts visited the broadcast center and participated in the broadcast chorus. Men in near-by military organizations listened regularly. The programs were heard in public places where they keep the radios going all day. A good many requests came from listeners who wanted to participate in their homes. The programs were definitely non-denominational, although the time was paid for at regular rates by a Protestant organization.

First Foreign Church, T. MARKHAM TALMAGE.
Hilo, Hawaii.

Who Is a Nazi?

EDITOR THE CHRISTIAN CENTURY:

SIR: By what right does your Pittsburgh correspondent describe the attackers of a Jewish synagogue as "nazis" when there is absolutely not the slightest evidence that he knew that they were? Anti-Semitism is an ancient disease and is merely an accidental attribute of nazism of Germany. The Ku Klux Klan was intensely anti-Semitic, long before nazism was thought of.

Nazism is primarily a new economic setup midway between capitalism and communism. It is known in Germany as National Socialism of which "nazi" is an abbreviation. The fascism of Italy was the same, and anti-Semitism was no part of its program. The fascism so-called of Spain is nothing more than a capitalist dictatorship such as flourishes in South America, and which we have subsidized. Words are being used today to conceal truth and create falsehood, and your correspondent fell into the habit of the secular press. A correspondent of The Christian Century should know better.

Conroe, Tex. H. G. PURCHASE.

No Victory Celebration

EDITOR THE CHRISTIAN CENTURY:

SIR: We read a lot about the celebration of V-E Day. Many of our Christian churches are planning religious services to help the people to realize that their joy is or should be a religious experience.

If the editor of The Christian Century is correct in his view that the church of God cannot take part in war, then it must not celebrate a military victory. Should we not call the day for which we long, P-E Day—Peace-in-Europe Day?

District Training School, MERLE D. RANDLE.
Laurel, Md.

Emotional Maturity

EDITOR THE CHRISTIAN CENTURY:

SIR: In a paragraph in a recent issue of The Christian Century it was suggested that there is a tie-up between the moving picture and brewing industries. This observation was prompted by the great number of drinking scenes in many motion pictures.

May I first confirm my agreement with The Christian Century in the belief that these drinking scenes are harmful. But I see another attitude being disseminated by the motion picture industry, the implications of which are much more inclusive and hence more dangerous than those involved in casual drinking. It denotes, in fact, a disease that is known by a number of symptoms, only one of which is uncontrolled drinking.

This is the attitude that grownup persons do not necessarily act as mature persons should. If a twelve-year-old were to act as many of the leading characters of the movies do, we would shake our heads and say, "What kind of upbringing has that youngster had? He's certainly unstable emotionally." For these celluloid heroes and heroines are forever bickering, "flying off the handle," sulking and hurling rude remarks at one another. A tearful scene at the end of the picture implies that now they have made up and there will be smooth sailing henceforth. Actually neither the hero nor the heroine has grown a centimeter toward emotional maturity, but no hint of this is allowed to seep through to the audience.

What is a youngster or an adolescent to think when such conditions are presented to him with no intimation that this is *not* the way people worthy of his respect really act? These movie

characters are not portrayed as eccentric people or as persons having unstable personalities and in need of help. They are the leading characters, the hero and heroine, the stars!

If people who attend motion pictures do not have integrated, mature personalities to start with, curtailment of drinking scenes will not guarantee to keep them from using liquor as an escape. And conversely, if we can help people make adjustments to life and learn to face problems realistically, we need not fear unduly that they will become drunkards, even if they are constantly bombarded with liquor ads and drinking scenes, as indeed they are. Drunkards are seldom made by seeing others drink. Let's not rest our entire battle on erasing symptoms; let's get at the root of the trouble. I realize this is a harder battle, but it is infinitely more worthy of our time and money, our energy, our devotion.

Chicago. VIRGINIA (MRS. W. A.) ANDERSON.

Catholics Don't Bomb!

EDITOR THE CHRISTIAN CENTURY:

SIR: You are usually ready to disparage the Roman Catholic Church. Why not mention, at least once, that as a whole those countries which are Catholic, in Europe and in the Americas, are not in this war, that none of them is an aggressor, and that none has bombed civilian populations? For that matter, the Soviets have avoided the stigma of having killed women and children of neighbor nations, but on the contrary have gathered into their union, one by one, small nationalities which vainly tried to keep their Christian civilization. These "lesser breeds" seem to have spared, with remarkable delicacy, those lands which we have regarded as being of a higher order of living, and are under none of the obligations to rebuild what has been destroyed.

Concord, Mass. WALLACE B. CONANT.

Wait Till the Boys Return

EDITOR THE CHRISTIAN CENTURY:

SIR: The wail during World War I that it was unfair to enact prohibition during war fever and while the soldiers were away from home ought to bring a like cry against enacting permanent conscription for ditto reasons during this war. The kind of "liberals" who wailed against legislative situation number 1 and who now are thumping for legislative situation number 2 ought to be reminded of their incoherence by an ice-cold shower bath.

Church-Y.M.C.A. Cooperation Program, LEON THOMSON.
Chicago.

Whites Are Restless, Too

EDITOR THE CHRISTIAN CENTURY:

SIR: What about white restlessness? Mr. Young's analysis of "Black Restlessness" in The Christian Century for November 1 assumes that racial tension is almost entirely on the side of Negroes. I grant the validity of the reasons he finds for Negro restlessness. But this is only one side of the picture. Race riots come about as the result of the clash between Negroes' demands for equality and white people's resistance to any such idea.

Mr. Young believes that the Negro's tension grows when he is "given an inch" and aspires for a mile. So he proposes, as a solution, that we grant the mile—by providing better housing and recreation and Negro policemen. We must face the fact, however, that white people become more restless, tense and fearful at every inch or foot of progress they see the Negro making. Let us be honest with ourselves. What the Negro wants is equality—real, unsegregated equality in all spheres of life. I wonder if in all Mr. Young's travels this fact actually escaped him; if he really believes that the "bugaboo of the Negro's wanting to associate with the white" is not a real factor. Isn't he preserving a psychological blind spot when he fails to recognize all the contrary evidence?

One need not travel extensively in areas of racial tension to acquire some insight into the aspirations of Negroes. Much can be learned from the Negro press. A person who studies these papers open-mindedly cannot fail to see the new world consciousness of colored Americans as an evidence of opposition to isolationism—whether it takes the form of shutting off one country from contact with another or of segregating people within a country.

Regarding Mr. Young's comments on the tensions among colored civilians over the treatment of Negro troops in the south, one wonders if he is unaware that such clashes very frequently occur when northern soldiers protest against unaccustomed segregation. Hasn't he read about Hillburn, N. Y., where Negro parents helped their children fight a plan to force Jim Crow schools upon a northern city? Or the outcry of the colored population at the army's efforts to force returning colored veterans into segregated quarters in New York and Chicago hotels?

Many white people are confused about the issue of racial equality. They attempt to resolve their conflicts by thinking wishfully that no enlightened Negro really wants equality. This is a projection of their own wishful thoughts. Let us work for housing and recreation, yes—even segregated housing and recreation if circumstances force us to do so—but let us not deceive ourselves that this will overcome "black restlessness." Restlessness, black or white, will not cease until white people accept the principle of equality and work wholeheartedly to make it a reality.

Chicago. ARLEEN WILSON.

Who is Deceiving Whom?

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Doggett's article, "A Name for the Pacifist," clarifies the issues by pointing out that the pacifist not only refuses to participate in military conflicts but also wages a fight against the war system itself. However, exception must be taken to some of his characterizations. For example, he states that "most people see the war as such a vast fact that they instinctively interpret everything that happens during the war in terms of its effect on the outcome of the war. The fact of war is felt to give all other facts whatever meaning they have." But Christians should see Christianity as such a vast fact that they interpret everything that happens in terms of its effect on the Kingdom of God. The fact of Christianity should give all other facts whatever meaning they have. Does this explain why and where the non-pacifist and the pacifist part company?

Mr. Doggett says that the pacifist "is the victim of self-deception" and that "his pacifism is a fiction." The pacifist is convinced that he cannot hate or kill, but must love and must overcome evil and hate with good. If trying one's best to implement the Sermon on the Mount involves "self-deception" and "fiction," let him make the most of it. He charges that pacifists are "irrational," that they lack "good sense" as well as "forethought, caution and prudent calculation." These statements seem to constitute "name calling," without supporting evidence. Was the war system deliberately adopted as a result of a rational process, involving "forethought, caution and prudent calculation," by those who considered it "good sense"?

Leonia, N. J. DEWITTE WYCKOFF.

Another Long Pastorate

EDITOR THE CHRISTIAN CENTURY:

SIR: The question by G. B. Rich, III, concerning the longest pastorate recalls a visit to the beautiful little Seathwaite Parish Church in the Duddon valley, Lancaster, England. In the churchyard is the grave of Robert Walker, who was rector of that church for 67 years (1735-1802). Wordsworth called him "the wonderful Walker," and it is reported that he governed his parish with "an entirely healthy and absolutely autocratic rule, leading the way in all manual labor as well as instructing his people in special matters." He reared and educated eight children and left an estate of £2,000 on an annual salary of less than £50.

Let that be a lesson to those preachers who move so regularly that every time they come home from conference, the hens gather round and hold up their legs to be tied!

First Presbyterian Church U.S.A., FRANCIS W. PRITCHARD.
Denton, Tex.

NEWS *of the* CHRISTIAN WORLD

Negro Leaders Suggest Union

Invite Other Minority Groups to Join Fight Against Race Discrimination—New Educational Council Formed

(Correspondence from New York)

NEW YORK, Oct. 27.—Over 400 Negro leaders meeting Wednesday at Abyssinian Baptist Church voted to form a minority bloc and invite other minority groups to join them in the fight against racial and religious bias. A meeting was planned for Washington, D. C., in January to which "all racial and religious minority groups who wish to cooperate will be invited." David N. Licorish, the minister who presided at the gathering, pointed out that the problems facing one minority group could best be solved if all with similar problems worked together. It is planned that the council also will serve as a political bloc for minority interests. Adam Clayton Powell, Jr., pastor of Abyssinian Church who is running unopposed for Congress in his district of Harlem, was named honorary chairman of the group.

* * *

World Education Council Formed

Approved by a large group of representative public school administrators in a meeting at Town Hall Club, New York, recently, the World Education Service Council has been incorporated to coordinate efforts by individuals and private groups to give emergency help to schools and pupils in liberated countries. A report states, "In the European countries that have suffered nazi oppression during a half decade or more, the educational systems have been seriously demoralized and in some areas utterly destroyed. The importance of re-establishing these agencies, particularly in the interest of basic intelligence for world peace, has been recognized by the Allied governments, which have agreed to set up funds for reconstruction; but both the United States Committee on Educational Reconstruction and the United States delegates to the conference of Allied ministers of education in London have urged that private philanthropic and educational groups add their services to those provided from government resources." Catholic and Jewish educators and representatives of France, Sweden, Czechoslovakia, China, Denmark, Poland and Greece were consulted in planning for the council. The Save the Children Foundation has announced that, working through the council, it will send abroad essential "kits" for students in the lower schools and arrange sponsorships for individual schools.

* * *

'Indusco' Marks Sixth Year

The American committee in aid of Chinese industrial cooperatives sponsored a dinner at the Hotel Shelton recently, commemorating the 6th anniversary of the beginning of industrial cooperatives in China. Speakers included Dr. H. H. Kung, vice-premier and finance minister of China, Lewis Smythe, now in this country on furlough from Nanking University, and Owen Lattimore, who told of visiting the Bailie School, a training school for young cooperators in Lanchow, during his recent trip to China with Vice-President Wallace.

* * *

Federal Council Opposes Peacetime Draft

A resolution requesting that Congress defer action on postwar conscription until after the war has been unanimously passed by the executive committee of the Federal Council of Churches. The statement, presented by the department of international justice and good will, continues: "We are not here pronouncing judgment for or against conscription, but we are pointing out that for the United States to change now its historic policy might be so interpreted as to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims."

* * *

Military Training Is Held Essential

In a recent sermon Roelif H. Brooks, rector of St. Thomas Episcopal Church, urged that religious leaders resist those who would defeat plans for military training. Before a congregation of 1,500, Dr. Brooks declared: "I for one am glad that plans are in the making for universal training of our young manhood that they may the better defend themselves in time of war. I believe in it thoroughly. That such training would make us a militaristic nation is the veriest nonsense."

* * *

And So Forth

J. Chapman Bradley, formerly administrative secretary of the Greater New York federation of churches, has resigned to become executive director for the metropolitan area of the War Emergency and Postwar Rehabilitation Fund campaign of the American Bible Society.

An essay contest on "What Can My Church Do for Youth?" is being conducted by the Christian youth committee of the Queens federation of churches. Prizes totaling $100 are offered to Sunday school pupils who are in the seventh and eighth grade in public school or in high school. The committee will visit churches to explain the contest, which is being directed by Norman A. Hall, minister of First Methodist Church of Flushing.

J. HENRY CARPENTER.

Editor of the 'Lutheran' Will Retire in 1945

The *Lutheran*, weekly published by the United Lutheran Council of America, will have a new editor Nov. 1, 1945. On that date G. Elson Ruff, now book editor for the council, will take over from Dr. Nathan R. Melhorn, who at that time will have completed twenty-five years in the position, and will retire.

Texas University President Ousted

Trustees Discharge President Rainey on Charges Involving Academic and Religious Freedom

(Special Correspondence from Texas)

WACO, Nov. 2.—Culminating an extensive controversy over faculty tenure and freedom, academic and religious, the nine-member board of regents of the University of Texas last night summarily discharged President Homer P. Rainey, effective at once. The motion for dismissal was made by H. J. Lutcher Stark of Orange, multi-millionaire lumberman, and seconded by W. Scott Schreiner of Kerrville, wealthy ranchman. The chairman, Judge John H. Bickett, Jr., of Dallas, and at least one regent, Mrs. I. D. Fairchild, of Lufkin, voted for retention. Bickett, H. H. Weinert of Seguin, Dan J. Harrison of Houston and, it is rumored, Orville Bullington of Wichita Falls, immediately offered their resignations. The student body, some 5,000, today paraded in protest, marching on the governor's office and obtaining the promise of a hearing from students and faculty.

University's Status at Stake

The startling denouement came in connection with the inquiry instituted by the American Association of University Professors concerning the regents' summary dismissal months ago of three economics instructors, J. Fagg Foster, Wendell C. Gordon and W. N. Peach, and subsequent publication by President Rainey of 16 charges of regents' other infringements on his freedom and that of faculty members. He has steadfastly refused to retract these charges. The inquiry, conducted by Dr. Ralph Himstead, Washington, as executive secretary on behalf of the A.A.U.P., proved unfavorable to the action of the regents. Unless revoked, it is believed it will result in the association's placing the university on its blacklist. Particularly is this likely after the ousting of Rainey as president.

Personal Issues a Factor

The whole controversy, according to the most judicial observers, arises over the fundamental difference in conceptions held by "small-town economic royalists" on the side of the regents and the established academic viewpoint of administrators of a modern university of the first class on the other. There are personal factors, however, as shown by President Rainey's charge against Regent Stark: "At a meeting of the board of regents Mr. Lutcher Stark presented a motion to eliminate Dean Shelby, Mr. Roy Bedichek and Mr. R. J. Kidd from the division of extension of the university. Mr. Stark's reason for urging their removal was due, as he said, to the part which they had played in changing the rules of the interscholastic league which affected the eligibility of his two sons, who

were then seniors in Orange high school. I pleaded with Mr. Stark not to take this action; to present his charges in the regular manner . . . to give the men a hearing. . . . Upon my refusal to comply with his demand, he said, 'I am through. . . . I am going to fight you like hell.'"

Religious Freedom at Stake

The immediate occasion for the regents' firing the president grew out of their complaint that he was "making so many speeches, such as those before religious organizations." They timed this complaint to coincide with Rainey's return from New York where, speaking in Christ Church on "Fulfilling Commitments of Science, Democracy and Christianity," he had asserted: "These concepts of Christianity tell us that the blood of Christ has made brothers of all races of man, and spurn the idea of race superiority and a 'master race.'"

Promptly the Austin ministerial alliance, the larger Austin religious workers association and ten student religious groups representing Baptists, Catholics, Christians, Episcopalians, Methodists, Presbyterians and others took their stand with President Rainey. His own church, the University Baptist, and numerous Baptist district associations stood up vigorously for religious freedom, expressing hearty appreciation of the president's Christian influence on and off the campus.

Hope Lies in New Board

Homer Price Rainey was elected president of the University of Texas at the end of 1938, when he was director of the American Youth Commission in Washington. He is a native of Texas. He has taught in his alma mater and in the University of Oregon, and has been president of Franklin College and Bucknell University.

Interest now centers in the personnel of the board of regents. Three members' terms, including Mr. Stark's, expire Jan. 1, 1945. If the remaining members should, as predicted, join with those who resigned last night the whole board of regents will have to be appointed. It is hoped that Governor Stevenson will appoint an entirely new board.

JOSEPH MARTIN DAWSON.

C.O.'s in Germany Are Sentenced

Despite sentences of imprisonment and death, conscientious objectors are still to be heard of in Germany. This information comes from the bulletin of the Central Board for C.O.'s in London, which reports several recent convictions of members of the International Bible Searchers Association. A "dangerous agitator" was sentenced to death for making defeatist statements to soldiers' families. Two men who objected to service were sent to prison for a year; another for 15 months.

U.S.S.R. Decorates Orthodox Clergymen

"Defense of Moscow" medals have been awarded to Metropolitan Nikolai and a group of clergymen of the Russian Orthodox Church. Presentation was made by the Moscow Soviet in recognition of the valor of the clergymen in air-raid defense work and construction of fortifications during the siege of Moscow, and for helping collect money for the Red army.

Lutherans Note Reformation Day

Two Thousand Attend Gathering in Chicago—Church Federation's Social Work Expands to New Fields

(Correspondence from Chicago)

CHICAGO, Nov. 6.—Some 2,000 Lutherans of the city gathered in Orchestra Hall to celebrate Reformation Sunday heard Armin George Weng, president of the Illinois synod of the United Lutheran Church, call for the application of Martin Luther's beliefs in plans for the coming peace. "Luther was the first to declare boldly man's individual responsibility to God," he declared. "It would be tragic if those who cherish this heritage fail to make it the foundation of a free and peaceful world after the war." Selections from the great music of the Reformation were sung at the celebration by a massed choir of 500 voices led by Dr. Olaf Christiansen of St. Olaf's College. Of the 70,000,000 Lutherans in the world, 5,500,000 live in the United States, most of them in the middle west.

* * *

Seminaries Lack Courses In Social Work

The social service department of the Chicago church federation has recently completed a study of training in the field of social problems in 100 theological schools. It found that 10 of the schools offer twelve or more courses in this field, 10 offer seven to eleven courses, 22 offer three to six, 24 offer one or two, and 34 offer none. Christian ethics is the only course offered in more than half the schools. Eight seminaries, however, require supervised field work in social welfare, and three require supervised work in hospitals and other institutions, both on a case-work basis.

* * *

Department of Social Work Is Busy

The federation's department of social work is this year sponsoring a seminar on personal counseling at Wesley Memorial hospital. On Nov. 1 a new associate secretary, Miss Florence H. Walker, took over her new duties. She will take care of the 500 to 600 calls on the department made annually by pastors of the city to secure help for the social needs of persons in their parishes. Miss Walker came to the federation from the Travelers' Aid, where she has been case work supervisor. Before that she worked with the Y.W.C.A. here, with the United Charities and with the Illinois department of public welfare. Mrs. Dorothy M. Banz is to be in charge of the department's publicity and secretarial work.

* * *

Youth Caravans Are Popular

Tribute to a summer youth caravan which visited his congregation is paid by Horace Bachelor, pastor of the Presbyterian church at Mattoon, Ill., in the current issue of *Presbyterian Progress*. "Our young people," he writes, "were led in the preparation of worship services, projects and social hours. Never had there been a more intensive training for the church's program than that during the week the caravan was here." Presbyterians have found these youth caravans potent aids in the revitalizing of parish life.

* * *

New Secretary Will Help Chaplains

Felix B. Peck, former pastor of Milton Avenue Evangelical Church in Louisville, Ky., became associate secretary Oct. 1 in the Chicago church federation's department of Christian ministry to service men. Supported by 20 denominations through the federation and working in conjunction with the U.S.O., the Salvation Army and the Chicago Y.M.C.A., Mr. Peck is directing religious and social work at Fort Sheridan, the Central Y.M.C.A., Camp Skokie, the U.S.O. club on Wabash avenue, the Naval Armory, Navy Pier and Wright Junior College. His department will also supplement the work of chaplains in hospitals and camps near the city.

* * *

Church Forum Considers Racial Tensions

In a recent Sunday afternoon forum in one of the west side churches, A. L. Foster, head of the Chicago Urban League, declared that there are three reasons for believing that Negroes will not lose their jobs as they did after the First World War: they have not been segregated into departments which can be dropped as units; they have improved their skills until they are indispensable at many jobs; they have been received into labor organizations where they have found a job security they have never known before. At the same forum, Rabbi Louis Binstock expressed his belief that Jews should root out every case of discrimination and carry it to responsible people in the community for discussion and remedy. It might cause self-consciousness on the part of different groups, he admitted, but this would be better than hushing up a condition which might spread throughout the community with serious consequences for everyone.

* * *

And So Forth

Sterling W. Brown, formerly assistant director of the St. Louis Round Table of Christians and Jews, has been named associate on the round table staff here.

The new dean of Seabury Western Seminary, Alden Drew Kelley, was formally instituted Oct. 27 at a service participated in by Henry St. George Tucker, presiding bishop of the Episcopal Church. Dr. Kelley was formerly head of Episcopal student work in colleges and universities.

At a luncheon in the LaSalle hotel Oct. 23, Harvey Clark, until recently pastor of the Redeemed Lutheran Church here, was installed as associate secretary of the Chicago Bible Society and secretary of the northwestern district of the American Bible Society.

CHARLES LESLIE VENABLE.

Episcopalians Vote $3,000,000 Fund

At the October meeting of the National Council of the Episcopal Church provision was made for raising $3,000,000 for reconstruction and relief in war-torn areas and elsewhere if the presiding bishop and the National Council so decide.

Britons Confident In View of Peace

Admit Outlook Requires Breadth of Vision—American Visitors Are Received at Canterbury

(Correspondence from England)

LONDON, Oct. 16.—The records of the war recall many names and many scenes from the past. Sometimes we are reminded of places which we once thought we should never know except in books. British soldiers in Athens and Corinth; British statesmen in a gala performance in Moscow or watching the startling beauty of the Kremlin with the lights of victory upon it; Florence and Rome in a battle zone; Warsaw laid in ashes. Sometimes the story reads like an impossible thriller by Oppenheim, or even more like an invention of H. G. Wells. It would all be incredible if it were not true. We should be better able to understand it if the news did not beat upon us continually. Things happen so quickly and are known so soon that our limited powers become dull and unequal to the strain. If only we could have but one bulletin a week! And with confidence unshaken in the end of it all, we spend much of our thought upon what is to follow. But if we cannot grasp the war, neither can we grasp the peace as a whole.

* * *

Review Church History On British Radio

How can the church help to save the world unless every local church is living its best? It is with this question in mind that the religious broadcasts for November have been planned. Their range has been described by Dr. Welch: "We shall begin with the great ideals and hard realities of life in the early church during the first 300 years; then the tremendous opportunity that opened up when the Emperor Constantine made Christianity the 'established' religion of the Roman empire; then the periods of corruption and revival that followed one another throughout the Middle Ages, showing that the church could fall to the lowest level of slackness and corruption and yet revive itself from within; then the steady expansion of Christianity all over the world in the last 200 years; then the life of the Christian family today, with the question of how far it is and can be a real community; and finally the great question of the future, and whether there is any future for the Christian bodies comparable with the greatness of the past." The speakers will be Canon Cockin, Charles Smythe, C. H. Dodd, John Foster, Kenneth Matthews and Eric Fenn.

* * *

Oldham and Hobson Visit Canterbury

At present Britain is entertaining two representatives of the Protestant Episcopal Church of America, G. Ashton Oldham, bishop of Albany, and Henry Wise Hobson, bishop of Southern Ohio. Among the many occasions of fellowship which this visit has brought about, reference can be made here only to the historic ceremony in which the American bishops were formally received by the upper and lower Houses of Convocation of Canterbury. A distinguished Chinese visitor, Y. Y. Tsu, bishop of Kunming, was also present. In the absence through illness of the Archbishop of Canterbury, the Bishop of London introduced the visitors. He said: "For the first time in the long history of the Convocation of Canterbury it has invited the presence here, in full synod, of visitors whom it desires so to greet and to honor, and those visitors are distinguished representatives and official envoys of sister churches of the Anglican communion overseas." Dr. Fisher said that "it was only the other day that the American continent was a part of the diocese of London." But he was not sure it was wise to recall the fact since the bishops of London in those days paid, he feared, scant attention to that part of their diocese.

* * *

And So Forth

When the House of Commons were discussing the bill dealing with parliamentary constitutencies, they came to the question whether or not university representation should be continued. Laborite Ivor Thomas said that the universities were beginning to send a better type of man to the House than they did in the past. Mr. Pickthorn of Cambridge University asked whether the honorable member was suggesting "that I am an improvement on Francis Bacon and Isaac Newton."

Those who look for the evidence of Gallup polls will read with interest that in answer to the question, "Do you approve or disapprove of Mr. Churchill as prime minister?" 89 per cent approved, 8 per cent disapproved and 3 per cent did not know.

New clocks have been installed at Greenwich. The clocks in use for the last 20 years were the most accurate in the world. But they are not accurate enough.

Plans have been produced for the rebuilding of the City Temple, which was destroyed in the blitz of 1940. It is the hope of Dr. Leslie Weatherhead to have a majestic church on the level of Holborn viaduct and beneath it a modern assembly hall equipped with rooms for his psychological clinic. It is also his desire to provide for the comfort of strangers in the city on Sundays.

EDWARD SHILLITO.

Chinese Universities Join in Projects

News from Chengtu is that six faculty representatives, one from each of six Chinese universities, are this year serving as exchange professors in the United States. In June, the five universities relocated in Chengtu held joint baccalaureate services for a total of 393 graduates— 39 from Ginling College; 50 from Cheeloo University; 49 from Yenching University; 117 from West China Union University; 136 from the University of Nanking; and 11 from the universities' joint English short course. An exhibition of work done by the University of Nanking's college of agriculture was arranged with that of other agricultural organizations in the area for inspection by Vice-President Wallace during his visit to China. Mr. Wallace presented a number of agricultural publications to the college during his visit, as well as a library of 25 motion pictures on scientific subjects.

Puerto Rico Loses Its Relief Fund

Higher Court Holds Emergency Budget May Not be Carried Over—Joint Seminary Has 25th Anniversary

(Correspondence from Puerto Rico)

RIO PIEDRAS, Oct. 25.—Thirty-five thousand Puerto Ricans are now out of work as the result of a decision of the Boston circuit court of appeals upholding a previous finding of the Puerto Rican supreme court that a special appropriation of funds for public works cannot be used this year. In addition to the regular budget of 1943, a special fund (amounting to $16,000,000) had been voted. Under the islands' charter, if the legislature fails to take action on a new budget, the former one is made the basis for the next year's expenditures. That happened in this case, and Governor Tugwell and other government leaders contended that the special appropriation for 1943 should be figured in this year's budget also. Since the higher court has ruled otherwise, plans are being made to carry the case to the United States Supreme Court.

* * *

Political Campaigns Arouse Interest

Political campaigns attracted much interest here in the weeks before the election. The largest party, the Popular-Democratic, united thousands of urban and rural voters under the slogan, "Bread, Land and Liberty." Liberal, Republican and Socialist parties formed a coalition to meet the increased strength of this group. The Roman Catholic hierarchy urged parishioners to vote only for those Roman Catholics who had promised to support legislation to permit weekday religious education through released time from the public schools. This meant that those who complied had to split their tickets.

* * *

Interdenominational Seminary Completes 25 Years

The Evangelical Seminary of Puerto Rico celebrated on Oct. 19-20 its 25th anniversary as an interdenominational institution, the only one in the Caribbean area. Its history is closely related to Protestant church life in the island. At first, each denomination gave limited training to its men only through conferences and institutes. In 1909 a Presbyterian seminary was established, to be united later with others that were founded originally by the Congregational-Christian and United Brethren churches. In 1919 the present school was formed by the addition to the above union of Baptist, Methodist and Disciples of Christ seminaries. More than 200 regular students have enrolled in the seminary during its existence. This year there are 12 from Puerto Rico, five from Cuba and one from the Dominican Republic.

* * *

Brethren C.P.S. Camp Aids Farmers

Featured during the anniversary program was an address by Leland S. Brubaker, director of relief activities for the Brethren Service Committee. The Church of the

How shall the Church meet the New Age?

THREE ANSWERS:

With prophetic vision, says G. Bromley Oxnam in

Preaching in a Revolutionary Age

A sense of dreadful urgency compels this book—a presentiment, well-buttressed with documented evidence, that the hour of decision in history is at hand. "In such an hour," says the author, "the preacher must proclaim, 'Choose you this day whom ye will serve.' If he fails, the very stones will cry out. Historic situations emerge in which choice can no longer be postponed."

It is his thesis that revolution is "a period of action in which faith must become works" and that "to proclaim that the Kingdom of God is unrealizable upon the earth is to turn the masses from the Master to the lesser leaders." The substance of the book comprised the Lyman Beecher Lectures on Preaching for 1944 at Yale University, but the message contained in them will be found strong tonic to laymen as well as the ministry. **$2**

With re-dedication to American ideals, says Ralph W. Sockman in

Date with Destiny

"The time has come for the flag and cross to face the same task" is Dr. Sockman's reply in his brilliant and popular new book. Sub-titling the book "A Preamble to Christian Culture," he demonstrates the essential Christian content in the phrases of the Preamble to the Constitution of the United States of America, and its relevance to the problems of today. If we can re-establish the ideals of our founding fathers in terms of the world's and the nation's needs today, then we can meet our "date with destiny." "The war is changing the conditions of living, but not the goals of life or the patterns of personality. This book aims to lift the enduring objectives and standards of our democratic way of life above the smoke of battle and the blueprints of postwar reconstruction." **$1.50**

With strategy, not tactics, says Joseph M. M. Gray in

The Postwar Strategy of Religion

In clear, forthright language, Dr. Gray takes the position that the church's strategy in the past has been at fault, and as a result its tactics have not brought about the desired results. His very originality, courage, and iconoclasm are challenging, as he tears away much of the scaffolding that has been built about our postwar planning, causing eternal verities to stand out.

He declares: "Religion as operative in the Protestant churches of America will be genuinely effective in the social reorganization of the world after the war only as its spokesmen recover clear apprehension of the ultimate and imperative objectives which religion must pursue, only as they avoid engaging simply in immediate and limited social action, subordinate to the main purposes of religion, however attractive and desirable in itself such action may be." **$1.75**

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Brethren is doing an outstanding type of social work in Puerto Rico through the Civilian Public Service unit which it sponsors at Castaffer. Here conscientious objectors cooperate with the Puerto Rican Reconstruction Administration in providing medical and social services for rural families over a wide area.

* * *

New Constitution Is Proposed

The Association for Puerto Rican Statehood is publishing a suggested constitution for Puerto Rico which will be distributed for criticism after the general elections. The Puerto Rican bar association and the 55 Masonic lodges in the island have petitioned Congress for a constitutional assembly to determine what kind of self-government the people of Puerto Rico desire: statehood, a commonwealth, or complete independence.

* * *

Workers Share in Sugar Profits

Under the plan for worker participation in the dividends of sugar plantations taken over by government purchase, more than $11,000 has been distributed to 554 workers in two projects. Distribution was based upon the amount of cane grown or labor contributed. The highest amount received by any one worker was $300; the lowest, 17 cents. Public hearings are being held to consider wage increases for all types of labor in the sugar industry. Seventeen organizations were represented at a recent meeting called by Nicolas Nogueras Rivera, president of the insular council of agricultural and factory workers.

* * *

And So Forth

As a result of the liberation of Antwerp and the return of diamond polishing to that city from Puerto Rico, where five polishing centers had been established since the fall of Belgium, 500 diamond polishers here are out of work.

The University of Puerto Rico has an enrollment of 7,346 students this year. There are twice as many women as men in the school of education, where total enrollment is 1,431. HUGH J. WILLIAMS.

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Soldiers Recover Faith in Church

Chaplain Reports Men in South Seas Retain Battle-Won Belief—Europe Held on Verge of Communism

(Correspondence from New York State)

SYRACUSE, Nov. 1.—An encouraging note about the interest of returning service men in the church was recently sounded by Chaplain Walter A. Hendricks, Jr., former Syracuse pastor who has been assigned to the Sampson naval training center after two years with a marine regiment on Bougainville and Guam. He said, "I expect to see men taking the initiative in religious life and holding responsible positions in the church without having to be pushed into them by their womenfolk, as I remember was customary in civilian life. I was pleasantly surprised to find that men who had had their first vital spiritual experience in the crisis of battle often retained their interest after returning to rest areas. They had found something they didn't want to lose."

* * *

8,000 Sailors Receive Holy Communion

One of the largest communion services ever held in Protestant history in this state took place at the Sampson center on World-wide Communion Sunday when 48 Protestant clergymen served the sacrament to more than 8,000 navy men and women. The communion was served from a double communion rail 800 feet long extending down the center of the drill hall. Of the participating clergymen 15 were chaplains, 29 civilian ministers and two enlisted men in the navy. The choir was composed of 500 WAVE's and bluejackets. Chaplains report that 1,000 New Testaments a week are being distributed to men and women passing through the center.

* * *

Expects Revolutions In Europe

Vera M. Dean, research director of the Foreign Policy Association, was a recent speaker at a dinner in Grace Church, Utica, where she discussed the relationships of Russia to other nations. She pointed out that in the last 25 years Russia has changed from a feudal state into an industrial nation and has succeeded in doing it without foreign capital. The result is that people in the countries of western Europe which are still feudal have been inspired by Russian achievements and by the enthusiasm of Communist soldiers for their form of government—an enthusiasm that Americans do not express as well for their democracy. These countries are now ripe for a change, Miss Dean said, and revolution rather than order will be the probable aftermath of the war.

* * *

Cornell Maintains Freedom Under Fire

Edmund Ezra Day, president of Cornell University, has commended his board of trustees and faculty for withstanding "the pressure of attacks from the outside and showing unyielding courage in their defense

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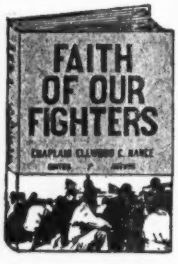

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Chief of Chaplains (Captain) Robert D. Workman, U. S. Navy
Dr. Daniel A. Poling
Dr. William L. Stidger
Archbishop Francis J. Spellman
Vice-President Henry A. Wallace
Rabbi Barnett R. Brickner
H. R. Knickerbocker, Foreign Correspondent

Many Pages of Photographs

Dramatic pictures by official photographers showing various religious observances in camp, jungles, and at the many battlefronts. U. S. Chaplains working, fighting and praying with the men.

Chaplain Ellwood C. Nance

Chaplain Nance served through World War I and has five service medals, including the Purple Heart. He is on the faculty of the Chaplain School, and has helped train 90 per cent of the more than 7,000 Army Chaplains graduated.

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of the university's right to give instruction in any study." Three recent undertakings were listed by Dr. Day as having encountered "powerful attacking forces." They are the program of intensive study of contemporary Russian civilization, a series of lectures on civil liberties, and the newly created New York State School of Industrial and Labor Relations. A different report comes from Hamilton College. President W. H. Cowley has resigned after having made sweeping changes in the college program during his six-year regime. He has decided that he can make a greater contribution to the cause of higher education, which he feels is going through a crisis, by research and writing rather than as an administrator. He will live in Columbus, Ohio.

* * *

County-Wide Preaching Mission Held

Three hundred Protestant churches in Buffalo and Erie county, representing 12 denominations, united early in October in a preaching mission presenting Christ as the only hope of world peace and security. Meetings were held simultaneously in 10 different churches, 18 visiting ministers, in addition to several local clergymen, doing the preaching. Later in the fall the mission will be continued with a series of meetings led by E. Stanley Jones. This week Dr. Jones is conducting a mission in Syracuse where the services are being held in the First Baptist Church and drawing a large attendance.

* * *

Indian Society Meets

The oldest temperance society in America is the Six Nations Temperance League, composed of Indians. It has been holding its 112th annual meeting near Syracuse on the Onondaga reservation. Though primarily concerned with temperance, the league is interested in education, citizenship and everything pertaining to Indian welfare.

* * *

And So Forth

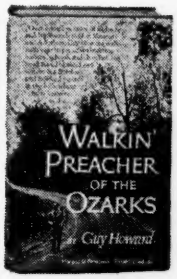
Two of the best known religious leaders in Buffalo died recently. John M. Peck, for 23 years pastor of St. Paul's Evangelical and Reformed Church, died at the age of 57 from a heart ailment. John Aloysius Duffy, bishop of the Catholic diocese of Buffalo, has also passed away. He was the best loved Catholic leader in upstate New York. In his work he placed major emphasis on the home.

Pastors of two of the leading Presbyterian churches of the state have recently resigned. Paul C. Johnston is leaving Third Church, Rochester, to become pastor of Immanuel Church, Los Angeles. Norman E. Nygaard, pastor of Park Central Church, Syracuse, will leave on Dec. 1 to assume the pastorate of Westminster Church, Steubenville, Ohio.

James Gordon Gilkey, Jr., of Springfield, Mass., son of the pastor of the South Congregational Church, has accepted a call to Plymouth Church, Utica. He was formerly a naval chaplain assigned to the battleship Idaho.

Harold M. Thomas, Albany layman, has been elected president of the state Baptist convention which held its 137th annual meeting in Tabernacle Church, Utica.

WALTER D. CAVERT.



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by GUY HOWARD

Over countless miles of highway and backwoods road in Missouri and Arkansas, Guy Howard walks each year to preach in meeting houses, schools and churches. His head bared to wind and sun, he is a familiar and beloved figure. "Layin' away gran'pappy," taking the place of the proverbial shotgun, revival meetings, building the schoolhouse—these and the other homespun stories are told with engaging candor and portrayed with forceful simplicity, honest religion and against a setting about which most Americans know little.

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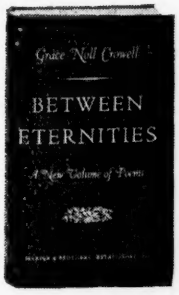

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In poems that speak to all, *Between Eternities* is proudly added to Mrs. Crowell's already established list of distinctive books.

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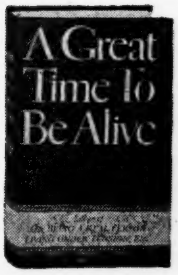

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Evangelism in the Home Church

Andrew W. Blackwood

How to develop and extend the evangelistic program of the local church is the purpose of this intensely practical book by the chairman of the Department of Practical Theology at Princeton Theological Seminary. He offers no panacea for the problems of soul winning but he does suggest plans for consistent work, resourceful leadership and simple organization. "The book is rich in wise counsel and sound methods, not mere tricks." —*Christian Century* $1

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Detroit Churches Sponsor Lectures

Rabbi A. H. Silver Opens Series—City's Religion and Labor Group Will Hold Luncheons at Intervals

(Correspondence from Michigan)

DETROIT, Nov. 1.—The North Woodward Sunday Evening Hour, sponsored by eight Woodward avenue churches, opens its season for 1944-45 on Nov. 12 with an address by Rabbi Abba Hillel Silver of Cleveland on "A Just and Durable Peace." Speakers during the season will include R. H. Miller, editor of the *Christian-Evangelist;* Halford E. Luccock of Yale divinity school; Walter H. Judd, Minnesota congressman and former missionary to China; and Henry W. Hobson, Episcopal bishop of Southern Ohio.

* * *

Bible Course Is Launched

One hundred and twenty Greater Detroit churches, representing 100,000 members, are taking part in a Bible crusade lasting two weeks. The American Bible Society has sent a team of 15 speakers to address meetings in the participating churches, among whom are Bishop and Mrs. Carleton Lacy, recently returned from China, and two of the secretaries of the society.

* * *

Asks Consideration For Objectors

Recently a Woodward avenue minister gave a sermon on the subject, "The Next of Kin," in the course of which he said: "There will be coming home before long not only these fighting men from the battlefronts, whom we shall receive with cheers and the ovations which they so richly deserve, but another group, small in numbers, for whom there will be no parades or bands of music. These are the young men who could not, for conscience' sake, do combat duty but have worked as orderlies in hospitals and have ministered to the weak and helpless. Will our churches have enough of the spirit of Christ to receive these young men, fools for Christ's sake—receive them with Christian courtesy and brotherly love, and aid them in the reconstruction period that will follow? Is our Christianity adequate to meet this test?"

* * *

Church Has Program For Nisei

The First Baptist Church, on Woodward and Pingree avenues, has established a series of worship services and social hour programs to provide a fellowship for the Japanese-Americans who have been relocated in the Detroit area. Hillyer H. Straton, minister of the church, and Shigeo Tenabe will lead in the preaching and devotional services.

* * *

Leaders in Religion, Labor Meet

The first luncheon meeting of the Detroit Religion and Labor Fellowship was held recently at the Central Y.W.C.A. Twenty-minute talks were given by Frank Fitt of the Grosse Pointe Memorial Church (Presbyterian), Harvey Morse of the Detroit and Wayne county A. F. of L., and John Ramsey, representing the United Steel Workers of America (C.I.O.). In opening the program, G. Paul Musselman, rector of St. Alban's Episcopal Church, said: "To avoid becoming stodgy, the chairman serves but one meeting and then is dropped from the committee. To keep realistic, we are trying to bar esoteric economics; all are requested to park their hobby horses outside. Those who spray the poison gas of class, race or creedal hate will find these meetings uninteresting."

* * *

Church Buys New Building Site

The East Grand Boulevard Christian Church, of which Paul G. Wassenich is minister, has purchased a building site in a residential district not overchurched and will erect a new building in the near future. Mr. Wassenich serves as vice-president of the pastors' union and is active in educational circles and among the young people's organizations in Detroit churches.

* * *

And So Forth

The Men's Club for the Study of Religion, organized in the downtown section during Lynn Harold Hough's ministry at Central Methodist Church and taught by him, continues effectively. William P. Lemon of the First Presbyterian Church at Ann Arbor is speaker and discussion leader for the coming year.

Carey McWilliams of Los Angeles, author of notable books on prejudice and minority groups, is the principal speaker for the November luncheon of the Detroit Round Table of Christians and Jews. He will also speak at the Wednesday evening lectureship of Central Methodist Church.

Harry T. Bridwell, minister since 1939 of the Giles Boulevard Christian Church, Windsor, Ont., has accepted a call to the ministry of Central Church of Christ, Buffalo, N. Y., one of the leading churches of this communion in that state.

Bishop G. Bromley Oxnam is announced as the principal speaker for the annual dinner of the Detroit council of churches to be held in January.

Frederick Eugene Zendt, coming from Fayetteville, Ark., is the new minister of Memorial Christian Church, Ann Arbor.

So far as this correspondent was able to observe, no Detroit preacher, priest or rabbi came out in a public statement for either of the presidential candidates.

EDGAR DEWITT JONES.

Friends Ask Protest on Peacetime Conscription

The Friends Committee on National Legislation has appealed to churches, clubs, and other organizations to act now against the proposal for peacetime military training of American youth. It has issued a leaflet quoting official statements against conscription by twelve religious and civil bodies.

A Correction

In the issue of November 1 we incorrectly said that C. Eugene Conover, author of the article "Let the Church Watch the Campus," is minister of the Memorial Presbyterian Church, Oxford, Ohio. He is the director of the Westminster Foundation at Miami University, Oxford.

India Discusses Separation Plan

Gandhi Agrees to Partition as a Basis for Renewal of Talks Looking Toward Hindu-Muslim Unity

(Correspondence from India)

TIRUVALLA, Sept. 2.—Early in July announcement was made that Mr. Gandhi gave his assent to a formula for Hindu-Muslim settlement which Mr. C. Rajagopalachari had prepared. It conceded the demand of the Muslims for the partition of India into Pakistan and Hindustan for the sake of winning India's political independence. The Gandhi-Rajagopalachari proposals apply the principle of self-determination to areas the population of which is predominantly Muslim. After the termination of the war, a commission is to be appointed for demarcating contiguous districts in the northwest and east of India where the Muslim population is in absolute majority. In the areas thus demarcated, a plebiscite of all the inhabitants is ultimately to decide the issue of separation from Hindustan. If the majority decide in favor of forming a sovereign state separate from Hindustan, such decision shall be given effect without prejudice to the right of the districts on the border to choose to join either state.

* * *

Conditions Named For Secession

The recognition of the right of secession is made subject to two conditions. One is that it is to be binding only in the event of transfer by Britain of full power and responsibility for the governance of India. The other is that in the event of separation, mutual agreement shall be entered into for safeguarding defense, commerce and communications and for other essential purposes. The right of Muslims to self-determination having been recognized by Mr. Gandhi, though not by the National Congress, the members of whose executive body have been in prison since 1942, Mr. Jinnah agreed to meet Mr. Gandhi to talk over the whole question on the basis of the formula announced. [The talks have since been held and have resulted in disagreement.—THE EDITORS.]

* * *

Many Indians Oppose Plan

In India a good number of the Congressmen who are outside prisons are in favor of the new attitude taken by Mr. Gandhi in recognizing the right of Muslims to self-determination. But such leaders of the Hindu Mahasabha as Mr. Savarkar, Dr. Moonjee and Dr. Mookerji have expressed unqualified disapproval of Mr. Gandhi's step. They assert that they will do everything possible to prevent what they call the vivisection of the country into Muslim India and Hindue India. The Sikhs are uncompromising in opposition to the plan by which it is proposed to hand over the Punjab, their homeland, to Muslims as part of Pakistan. Elder statesmen like Mr. Srinivasa Sastri and Pandit Malavaya have also expressed their disapproval on the ground that the unity of India will be

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destroyed if Muslims are allowed to have Pakistan.

* * *

London Not Ready To Agree

Outside India, the pronouncements of Mr. Amery in the House of Commons and of the undersecretary for India in the House of Lords have given the impression that the British government is not prepared to consider the Gandhi-Rajagopalachari proposals as a basis for starting negotiations for granting independence to India during the war. This opinion was repeated in emphatic and clear terms by Viceroy Wavell in the correspondence that he had with Mr. Gandhi recently. In his letter to Mr. Gandhi dated Aug. 15, Lord Wavell says: "His majesty's government remain most anxious that a settlement of the Indian problem should be reached. But proposals such as those put forward by you are quite unacceptable to his majesty's government, as a basis for discussion."

* * *

Anglican Metropolitan Calls for Prayer

The Metropolitan of India, the Rt. Rev. Foss Westcott, has issued a call urging that prayers be offered in connection with the coming meeting between Mr. Gandhi and Mr. Jinnah. He says: "They are both God-fearing men, and at least accept in theory the fact that God as creator has a plan for this world and has revealed the two fundamental principles upon which alone it can be achieved. We are familiar with the two commandments which enjoin the supreme love of God and the love of our neighbor as ourselves. Surely our prayers must be directed to seeking for them deliverance from the party spirit which seeks some special advantage for its own adherents and fails to recognize the point of view and interests of others. We are looking forward to the realization of that self-government which has been definitely promised to India, but recognize the difficulty of the problems which must be solved if a peaceful and progressive government is to be achieved. Surely it is incumbent upon us to pray that the Indian leaders may be led to a right solution by the spirit of God who alone can guide them into all truth."

P. Oomman Phillip.

Relief Project Offers Chance to Help

The first shipment of clothes from the American Friends Service Committee's work and storeroom at 30 N. Wells St., Chicago, went into Normandy to relieve some of the suffering of the 250,000 people who lost everything in the invasion. Future shipments will swell the Friends' clothing distribution in Italy and among refugees stranded in Sweden. The work room is open every day except Saturday from ten to four, and on Thursday evenings from six-thirty to ten, during which time persons interested in helping sort, repair and pack contributed clothing are welcome. Good used clothing, shoes and bedding are needed; they may be either brought or mailed to the depot. On Nov. 16, the committee is sponsoring an open house at the work room, featuring work projects and exhibits. Chicago church people are invited.

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Tribute to Dr. Temple

Religious Leaders Stress Great Loss to the Ecumenical Movement

London, Oct. 31.—While representatives of every sphere of public life crowded the nave and choir of Canterbury Cathedral and thousands stood bareheaded outside, funeral rites were held at noon today for Dr. William Temple, archbishop of Canterbury.

Sharing in reading the lesson from the Second Epistle of Paul to the Corinthians, beginning "For which cause we faint not," was the former archbishop, Lord Lang of Lambeth, the first primate to outlive his successor in the long history of the Church of England. Thirty bishops, including G. Ashton Oldham and Henry W. Hobson from the United States, attended the services, along with representatives of the cabinet and Parliament. Cremation and burial in the cloister garth adjoining the cathedral took place after private services on the following day.

Tributes to the archbishop as the world's foremost proponent of Christian unity continued to come from leaders throughout Christendom. As chairman of the provisional committee of the World Council of Churches, Dr. Temple had been expected to bear a major share in planning the first assembly of the council to be held after the war.

Church Leaders Mourn Loss

"It would be difficult to exaggerate the gravity of the loss suffered by the Christian church," declared Dr. John R. Mott, one of three vice-chairmen of the council. Dr. Henry Smith Leiper, secretary of the American committee of the council, said that Dr. Temple's death "robs the world when it can ill afford it of one of the great souls and great minds of our day."

A tribute broadcast by the Bishop of London concluded with these words: "It is an untold loss for the Church of England, for the nation, and—it is not too much to say—for the world." The Roman Catholic Archbishop of Westminster said that Dr. Temple's death was a loss felt acutely at a time of approaching national and international reconstruction. "He was a warm friend of cooperation among Christians in social and international questions," said the archbishop, "and I was looking forward to many years of fruitful association in those tasks." Dr. Temple as archbishop had often appeared on the same platform with the late Cardi-

What magazine is constantly used as a source of reference in hundreds of public libraries throughout America? It is The Christian Century, the independent weekly which is recognized as "one of the ablest and probably the most influential of the Protestant periodicals in the United States." A trial subscription of 17 weeks for $1 will enable you to make its acquaintance.

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nal Hinsley, leader of the British Catholics.

A cable of sympathy came to the Archbishop of York from the acting Russian Patriarch Alexei of Leningrad; other tributes were sent by the Archbishop of Athens on behalf of the Greek Orthodox Church, and by Dr. Marc Boegner, president of the French reformed churches.

The archbishop's interest in the movement for church unity dated back to 1910 when, as a student in Edinburgh, he attended the World Conference on Missions and determined that he would devote his life to the furtherance of church unity.

Study Veterans' Return

Connecticut Ministers Discuss Problem of Demobilized Troops, Workers

NEW HAVEN, CONN., Nov. 1.—More than 250 ministers from all parts of Connecticut attended a conference on "The Churches and Demobilization," sponsored by the state council of churches at the Central Baptist church in Hartford Oct. 23. Dr. Irvin Child of the Yale Institute of Human Relations and Robert Low, director of training for the United States Rubber Company plant at Naugatuck, introduced the problems to the conference. Then, in a panel discussion, representatives of 14 private, state and federal agencies told of the services to war veterans and displaced war workers which their agencies are prepared to render.

Personal Difficulties

Speaking from his experience with returning service men, Mr. Low said that some will be problems because they feel the world owes them a living; others are over-aggressive, taking out on the foreman what they dared not take out on the top sergeant; while still others want better jobs than they had before to make up for the time they have lost in the service of their country.

Dr. Child pointed out that the shift to civilian life will mean to thousands loss of status in pay and prestige. Many will have learned skills which they cannot use in civilian life. Some will have gone into the armed services as adolescents, transferring their dependence from parents to army, and will return home without self-reliance. Others will be hostile to civilians because of mistaken ideas about prosperity at home. Dr. Child pointed out the contribution the clergy can make in helping relatives of returning service men form the right attitudes toward these men and women who have given so much.

The Pastor's Function

Speaking from the viewpoint of the church, Dr. Marion Creeger of the Federal Council's commission for camp and defense communities warned against the danger of assuming that the total responsibility for the returned service man rests on the church. He urged pastors to acquaint themselves with the resources of the 200 agencies ready also to help. Discussion groups brought out the importance of every local minister's knowing the G.I. Bill of Rights and state legislation dealing with the rights and privileges of veterans and their dependents. There is an abundance of resources available.

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Other Important Books of Christian Scholarship

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"High on the list of notable religious books in 1943, published by an interfaith committee of Protestants, Catholics and Jews (the American Library Association's committee), is Dr. Grant's 'The Earliest Gospel' . . . The layman or minister who is anxious to place his feet on the bedrock of the gospel story will be able to do so here."—*Zion's Herald.*

Frederick C. Grant is an outstanding Episcopal clergyman now serving Union Theological Seminary as professor of Biblical theology. *The Earliest Gospel* includes his Cole Lectures for 1943 and stands as the climax of many years of research into the beginnings of the first three Gospels. $2.50

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Canadians Debate Allowances Issue

Question Likely to Become a Factor in Coming National Election Which is Expected at the End of War

(Correspondence from Ontario)

TORONTO, Nov. 2.—The Canadian Parliament before adjournment last summer passed the Family Allowances Act which will begin operation July 1, 1945. This act provides for monthly allowances for all children up to the age of 16, according to the following scale: children under six years, $5 a month; children six to ten, $6 a month; children 11 to 13, $7 a month; children 14 to 16, $8 a month. These rates are to be reduced by $1 a month for the fifth child in a family; by $2 for the sixth and seventh children; by $3 for the eighth child and any additional children.

* * *

Expected to Stabilize Postwar Work

It is estimated that there are in Canada 3,450,000 children under 16 years of age, and that the annual cost of the allowance plan will be $200,000,000. The plan is designed to aid low income families, particularly those below income tax levels. Income tax payers have been receiving a tax exemption of $9 per month for each dependent child. This exemption remains, but the family allowance granted to such families will be reduced by the amount of the tax exemption already allowed. It is further contended that the act will stabilize employment in postwar years by increasing the purchasing power of low income families. While there had been considerable controversy, particularly in Progressive-Conservative quarters, the vote was unanimous.

* * *

Larger Share of Cost Borne by Ontario

Subsequently, Premier George Drew, leader of the Progressive-Conservative government of Ontario, expressed determined opposition to the Family Allowance Act, stressing that while the province of Ontario pays 50 per cent of federal taxes, it would receive much less than that proportion of family allowances and would thus be subsidizing the large families of the province of Quebec. His critics have pointed out, however, that Quebec pays federal taxes almost proportionate to the share of family allowances it would receive, and that it is the financially weaker maritime and prairie provinces that would receive family allowances above their contribution to them in taxes. They have deplored Premier Drew's position as reflecting wealthy Ontario's financial isolationism and say he has rendered a grave disservice to Canadian unity at a critical time. Premier Drew has replied that he is not against family allowances as such, but that they should be part of a comprehensive scheme of social services.

* * *

Party Leader Approves Allowances

John Bracken, national leader of the Progressive-Conservative party, while denying any split in his party, has approved family allowances and has declared that there will be no preaching of "hate Quebec" in his party, nor any intolerance of race or creed. A federal election is in prospect for next spring, and the issue of social services and Canadian unity will be dominant factors in the campaign. The Trades and Labor Congress of Canada, meeting recently in Toronto, went on record as favoring family allowances, with the caution that they must not be allowed to become an occasion or excuse for substandard wages.

* * *

Council of Churches To Broadcast

One immediate result of the recent formation of the Canadian Council of Churches is a plan to broadcast a weekly program of world church news. By arrangement with the Canadian Broadcasting Corporation, W. J. Gallagher, secretary of the Canadian Council of Churches, will speak over a nation-wide hookup from station CBL, Toronto, each Monday, 4:30 to 4:45 p.m., eastern daylight time. This should greatly aid in bringing the council to the attention of Canadian churchmen.

* * *

And So Forth

G. H. Dowker, formerly rector of St. George's Anglican Church, Winnipeg, is now rector of Grace Church on the Hill, Toronto. George N. Luxton, previous rector of the latter church, has been appointed

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children

Abroad with Two Yanks (UA) William Bendix, Dennis O'Keefe. *Comedy.* They vie for hand of one Australian girl, lose her to childhood sweetheart. The usual round of barracks slapstick, tough sergeants, childish horseplay, and so on. Trite dialogue. *Mainly dull.* Y, C

Faces in the Fog (Rep.) *Melodrama,* again on juvenile delinquency theme, which it exploits sensationally. Like others, it sets forth children as really innocent, in trouble only because of coincidence. *Sordid, ineptly done.*

Mr. Winkle Goes to War (Col.) Ted Donaldson, E. G. Robinson, Ruth Warrick. *Drama.* Meek bank clerk who longs to be simply a repair man is drafted, returns from Pacific a hero. Excellent characterizations in slowly paced, *warmhearted story.* M, Y

Murder in the Blue Room (Univ.) *Melodrama.* Twenty-year-old murder solved after haunted house is reoccupied. Succeeds in arousing absolutely *no interest whatever* on part of audience.

Take It Big(Univ.) Jack Haley, Harriet Hilliard, Ozzie Nelson and Band. *Musical.* Night club entertainers create fabulous dude ranch from rundown inheritance of one of their number. Except for those who are enthusiastic about Nelson band, audiences will find this *mediocre.* M, Y

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Going My Way, Home in Indiana, Madame Curie, Once Upon a Time, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Wilson, Wing and a Prayer.

For Mature Audience: Attack!, The Battle of the Marianas, Destination Tokyo, Double Indemnity, Dragon Seed, Gaslight, The Impostor, In Our Time, It Happened Tomorrow, Jeannie, Secrets of Scotland Yard, Since You Went Away, The Song of Bernadette, Summer Storm, Two Girls and a Sailor, Voice in the Wind. 11-15-44

dean of Huron and rector of the cathedral in London, Ont.

Because of ill health, W. H. Sedgewick has resigned the pastorate of Westminster-Central United Church, Toronto. He is continuing work as chairman of the Board of Colleges and Secondary Schools of the United Church. D. Bruce Hunter, formerly minister of St. James United Church, Montreal, and more recently senior chaplain of the Montreal military district of the Canadian army, has been called to Westminster-Central.

G. P. MacLeod.

Evangelistic Rally Attracts 28,000 Young People

The first of a proposed series of "Youth for Christ" evangelistic meetings in the Chicago area filled the city's huge stadium with 28,000 young people Oct. 21. Speakers included Robert Nelson, vice-president of the Arma Corporation; Herbert J. Taylor of Club Aluminum of America; Philip A. Benson, president of the Dimes Savings Bank of Brooklyn; and Freelin Carlston, manager of the State street Sears Roebuck store in Chicago. Representatives were present from the armed services, from the world of sports and from the missionary field. The following Saturday, Chicago's "Youth for Christ" movement began meetings in the 4,040-seat Moody Memorial Church, where they will continue for 21 weeks. The rally followed much the same pattern as that used by Jack Wyrtzen of the radio "World of Life Hour" and the World of Life Fellowship in their spectacular "old-fashioned revival rallies" in Madison Square Garden in New York. The fall rally there was attended by 20,000 young people, with special trains coming in from upstate cities, Philadelphia and Boston. At a rally sponsored by the same group last spring, there had been a 10,000 overflow attendance.

Chemist in C. O. Camp Sent to Jail

Because he has refused to work at the tasks assigned at the Civilian Public Service camp at Seney, Mich., Don Charles DeVault, chemist formerly on the faculties of Stanford University and the University of California, was arrested Oct. 27 and is being held in federal custody at Marquette, Mich. DeVault has contended that he should not waste his scientific skill building duck ponds, the work to which residents of the Seney camp are assigned. He has remained in barracks, carrying on research on his own with penicillin in a laboratory he constructed there.

War Department Supplies Beer, Not Whisky

Charges that men in the armed forces are being supplied with beer and whisky to the exclusion of soft drinks were denied recently by the war department in a letter to Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains. "All overseas post exchanges are, as far as possible, supplied with both beer and soft drinks for sale to personnel," the letter stated. "The sale of whisky or distilled liquors is prohibited."

Danish Minister Accused By Nazis

Harold Sandbaek, a Danish minister, has been arrested by the Gestapo, according to the Danish Information Service, and charged with being the leader of an illegal group. Threats have been made that he will be executed. Six other ministers are in jail, six are being hunted and four have escaped to Sweden. When a Danish bishop prayed for the Jews at a radio church service, the Germans demanded censorship of religious broadcasts, but soon explained that they had really not meant censorship and withdrew their demand.

Methodist Churches Increase Their Membership

An increase of 145,808 in membership was reported by the 54 conferences of the Methodist Church that hold their annual meetings in the spring. Total membership of this portion of the church was 3,608,712. The remaining 60 conferences of the church meet in the fall, so statistics on their membership are not yet available. Contributions to all financial causes of the church increased by more than $5,000,000, according to Religious News Service, in the churches of those conferences which met in the spring.

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